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# The Living Church

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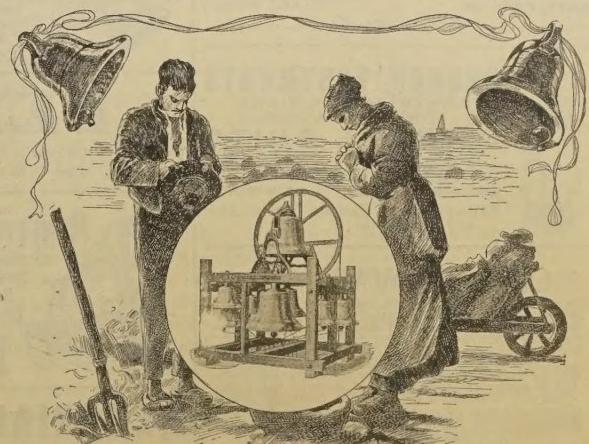
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# The Living Church

VOL. XXX.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 5, 1904.

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## Editorials and Comments.

### The Living Church

With which are united "The American Churchman,"  
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#### AD CLERUM.

"Praedica verbum, insta opportune, inopertune, argue, obsecra, increpa in omni patientia, et doctrina."—*II. Tim. ii.*

"Adulterari verbum Dei est, ex eo non spiritu fructus, sed adulterinos foetus querere laudis humanae."—*S. Greg. M.*

"Praedicator qui plausum querit, non conversionem populi, hic damnabitur, tum quia praedicationis officio ad laudem non Dei, sed suam abusus est, tum quia salutem tot animarum sibi creditam impeditivit et avertit."—*Corn. a Lap.*

"Non praesunam unquam in sapientia verbi ne evacuetur crux Christi, sed scripturarum auctoritate contentus simpliciter obedire potius studeo quam tumor."—*S. Aug.*

"Praedicatio Christi non indiget pompa, et cultu sermonis: ideoque piscaiores homines imperiti electi sunt, qui evangelizarent."—*S. Ambr.*

"Non nos tonantia, et poetica verba proferimus, nec eloquentia utimur seculari sermone fucata, sed praedicamus Christum Crucifixum."—*S. Aug.*

"Illi doctoris libertum vocem audis, qui non sibi plausum, sed mihi planetum moveat."—*S. Bern.*

WHEN a third of this season of special struggle is past, a bugle note is heard in next Sunday's Eucharistic scriptures, sounding for warning and encouragement. It summons the soldiers of the Crucified to rally to His standard. "Awake, thou that sleepest!" "He that is not with Me is against Me." "Be followers of God." "Walk in love." "Walk as children of light." "Christ shall give thee light." "The Kingdom of God is come." And, in the Collect, we seem to hear the shout of the host ringing back to their Leader, as they see the power of the world and the flesh, under the Prince of darkness pressing upon them: "Look upon Thy humble servants," "Stretch forth the right hand of Thy majesty." "Be our defense against our enemies."

The message of the Third Sunday in Lent is to those who have been freed from the bondage of Satan by Christ, the Stronger than the "strong man," but who may fall again into a worse captivity, unless they keep themselves from "fellowship with the unfruitful works of darkness," and are "gathering with" Christ by an ever closer union with Him, as His dear children in His Kingdom of Light.

"Eternal vigilance is the price of liberty."

"And be the stern and sad truth spoken, that the breach which guilt has once made into the human soul is never, in this mortal state, repaired. . . . There is still the ruined wall, and, near it, the stealthy tread of the foe, that would win over again his unforgotten triumph."

Are we on guard?

+

MAN remains the same in the structure of his body, the constitution of his mind and the depth of his spirit throughout all generations.—*Selected.*

IT IS THE evidence of the divine possibilities of life that the defeats of to-day may be made the forerunners of the victories of tomorrow, and that the consciousness of failure may become in itself a new element of success.—*Selected.*

## SAVE THE BOYS.

**I**N A recent address a priest of the Church, who is also chaplain of a reformatory school for boys, gave some startling facts about the family history of the lads who come under his charge. Most of us are probably under the impression that as a rule the boys who are sent to such institutions are from the criminal classes, or at least from the homes of the degraded and the very poor. It is rather appalling, therefore, to be told that in the case of this particular school (and the statistics there may be taken as typical of conditions in most such institutions) this general impression is an absolutely mistaken one. The chaplain says that the trouble with the young men and boys who are sent to the reformatory is not at all a question of heredity. The inmates of the school, as is shown by the records of their personal and family history, are members of "average" families, and their social surroundings and educational and moral advantages are just those of hundreds of thousands of other boys—no better, no worse. Similar testimony was borne by the Judge of the Juvenile Court in Denver at the Brotherhood convention.

The general fact seems to be that most boys are very indifferently taught the first principles of religion and morality. A majority of them have been left to do pretty much as they please, with little or no parental restraint; they have been defended in any and all acts of disobedience and rebellion against teachers or employers, and throughout their whole life there has been engendered a spirit of disobedience to authority and neglect of duty that leads in the end to conceit and self will and an utter absence of truthfulness and honor. The boys who reach the reformatories are sent there because they have violated some *state* law; thousands of others outside the institutions are little better. They are constantly violating social and moral laws and escape arrest and incarceration simply because they have confined their misdeeds within limits where the state cannot step in and restrain them.

"I can say without a shadow of doubt in my own mind as to the truthfulness of the deduction," adds the chaplain, "that a careful investigation of the facts will show that conditions in the average family are frequently subversive of all discipline and are leading to an appalling neglect of religion among the young. It is not merely that children are not taught to go to church; they are not taught *anything*. Even their Sunday school attendance, or whatever takes its place, is a mere perfunctory performance of what has become a respectable custom, and as for any training in prayer, any teaching of Bible truths, or any real inculcation of a reverence for duty as such, you will find them conspicuously absent. As little children, boys and girls are taught to say some infant prayers, but as soon as they grow older, their religious and moral training is almost wholly neglected."

A charge like this is most serious and searching. It reveals a condition that demands earnest thought. It suggests the question whether anything can be more pitiful than to hear some priests speak disparagingly of the Sunday school, when with all its faults and shortcomings the Sunday school can do so much to remedy the evil. Poorly officered it undoubtedly is, with teachers many of whom are thoroughly incompetent, and yet it can do something, and it would do a great deal more than it has yet accomplished if it always had the hearty support and keen interest of the priest of the parish. If the Sunday school is good for nothing else, at least it can afford the rector an opportunity to meet and know the boys and girls of his parish; often he can win their personal loyalty and affection more easily than he can that of their parents, and if once he succeeds in getting on an intimate footing with them he will find innumerable opportunities for impressing upon them a keener sense of duty, and a deeper reverence for holy things.

In most cases a rector who is so interested in the children will be able to foster a like spirit among his Sunday school teachers. The teacher, even though very deficient in the art of instruction, can at least try to know each pupil individually, can show an interest in the week day life of the members of the class, can win their confidence and perhaps exercise a marked influence on their characters. It must be that some teachers who will read this article will realize that, however they may be aware of their imperfection as instructors, a great privilege is theirs in bringing children to a personal knowledge of our Lord; and it must be also that there are others who would offer themselves for work in our Church schools on Sunday, could they be made to see how much they might help a despairing rector in one of his most discouraging tasks, and how

great might be their own spiritual progress were they to seek in any sincerity to seize this opportunity of deepening the spiritual life of the young.

Again, in the confirmation class we are sure that many young souls could be taught more than is usually attempted in matters of personal religion. Sometimes it seems as if too great stress were laid upon instruction. Doctrine cannot rightly be divorced from character, and there ought to be more in the Confirmation lectures to touch the conscience and arouse the heart. Where the children can be brought to confession, a pastoral relation is established that may prove an anchor for the soul in later days; but if this is an ideal that cannot always be looked for, at least the priest can see the members of his Confirmation class individually and have a frank and affectionate confidential talk with each of them. It is surprising, in the case of the young, in how many instances such an effort will be met more than half way. The failure to make the attempt means very often a repression of what the boy or girl would be glad to talk about, and the loss of an opportunity that will never come again to quicken the spiritual life of the child and establish a real, pastoral relation between the priest and his people.

---

BUT, AFTER ALL, the work of the priest and the Sunday school teacher must, at best, be a very poor substitute for the home training of the child. We wish that some word of counsel here might reach the parents who have so little sense of their personal responsibility in the training of the young. Surely, though, they can be reached in some way. Are there not opportunities for the clergy to impress the duty upon them? During Epiphany tide (which begins with the story of the childhood of our Lord) there will be an opening for the preaching of plain sermons on religion in the home life, and it must be that such sermons would arouse some to a realization of the woful lack, in these days, of homes thoroughly sanctified with the hallowed influence of religion. With how many families can there be found a picture even in faint degree resembling that of the home of Joseph and Mary in Nazareth?—homes where there is the daily prayer and praise, where the family is gathered regularly for common worship, where the children are carefully instructed in the faith once delivered to the saints, where the energies of father and mother alike are bent toward directing the steps of their little ones, so that they may be ready soon to enter their Father's house and be about their Father's business.

The daily prayers, short enough for the children to take part in them; the daily reading of at least a few verses of God's Word; the revival of the family priesthood vested in the father as the head of the household; his duty, for example, of blessing the food at meals; the more earnest and careful religious instruction of the young, if it be nothing more than seeing that they study the Sunday school lesson; a more serious attention to one's own prayers (Is it not possible that children notice more than we think, and that they learn sometimes with a shock of surprise that grown people do not need to pray as little folks do?); the offering of family worship, at the evening hour, if the rush of modern life makes it impossible in the morning—all these are means of bringing to God what is best in our home life.

There is a practical side of the question, too, for the Church at large. The statistics just issued show a steady decrease in the number of infant baptisms in our communion. Does not that mean a serious problem in the gathering of future Confirmation classes? And will it not mean a disastrous crippling of our growth some time in the near future?

At least the subject is one that demands thought from the clergy. Sermons do not always accomplish much of what their authors hope from them; but a few plain and practical talks in this line on home religion would accomplish *something*, we are sure.

H.

## WHO MAY "MINISTER IN THIS CHURCH"?

**I**N SIX consecutive issues, *The Church Standard* has published an extended and very able consideration of the question whether it be lawful for a sectarian minister to take part in the services of this Church, with the prior consent of the Bishop. We gladly acknowledge the very considerable light which the editor has been able to throw upon the subject, both by his careful research into the history of the canon (Title I. Canon 17) which seems to regulate the matter, and also by the scholarly consideration of the subject which he has given. Yet

in spite of our recognition of the value of the learned editor's work, we are obliged to dissent from his conclusions, in part; and we shall state very briefly the reasons.

The germane portion of the canon reads as follows:

"No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers."

The official title to the canon reads: "Of Persons not Ministers in this Church officiating in any Congregation thereof." Consequently it is clear that the canon was intended to bear upon such "ministers." The official marginal notation of the canon reads: "Evidence of being a Minister in this Church necessary for officiating." Consequently it was officially supposed that in passing the canon, General Convention had enacted accordingly. Of course we must admit that this notation is not in itself an enactment, but constitutes only an officially interpreted condensation of an enactment. Does that notation, then, adequately summarize the provision of the enactment itself? In spite of the able arguments of *The Church Standard*, we believe it does.

The "person" who alone may "officiate" in "any Congregation of this Church," is he who has been "duly licensed or ordained to minister in this Church." What is the meaning of "duly licensed"? *The Church Standard* believes that the phrase is in contradistinction to the term "ordained," and has reference to sectarian ministers who may have received the authority of the Bishop to "minister" at some specified function, and, therefore, that a sectarian minister, acting with the approval of the Bishop, is permitted by the canon thus to "officiate."

But where is the authority given to the Bishop to issue such a "license" to a sectarian minister? Certainly not in this canon, for this is not a part of the canonical enactments "Of Bishops," but is, both by its title, its language, and its location in the Digest, shown to be for the regulation of Parishes. The force of this canon is to restrain the action of "Ministers" and of "Churchwardens, Vestrymen, or Trustees of the Congregation," and is not an empowering enactment for Bishops, or for anyone else. It is strictly negative.

Now if there be persons who may lawfully officiate in our churches by virtue of being "duly licensed," other than those who are "ordained" "to minister in this Church," who are they? A "license," in statutory language, is invariably a formal declaration of authority executed by one in official position. If the Bishop be the authority competent "duly" to "license" as well as to "ordain," in such wise as to extend the right to the party licensed to "minister in this Church," it must be shown that authority is somewhere vested in the Bishop to issue the license; otherwise the provision in Canon 17 would be meaningless, for there would be no such persons who could be said to be "duly licensed."

Examining the canons carefully, we find that apart from ordination and from the modified license to lay readers, the Bishop is clothed with authority to issue licenses to minister in this Church, to just two classes of persons; one is to "Ministers Ordained in Foreign Countries by Bishops in Communion with this Church" (Canon 14); the other is to "Ministers Ordained by Bishops not in Communion with this Church" (Canon 15). Either of these two classes of persons may be "duly licensed" by the Bishop "to minister in this Church," though neither of them may be said to have been "ordained to minister in this Church." Here, then, is the obvious meaning of the language of Canon 17. Parish authorities must require of any person officiating that he be able to show that he has been "ordained" to "minister in this" [the American] "Church," or, in default of such American ordination, that he has been "duly licensed" by his Bishop, under the provisions either of Canon 14 or Canon 15, or of the Canon on Lay Readers (12), in which canons alone is authority on the part of the Bishop to issue any license "to minister in this Church" given or recognized.

In order, therefore, to establish the position of *The Church Standard*—that sectarian ministers clothed with permission from the Bishop are among those who may present themselves in any parish as "duly licensed . . . to minister in this Church"—it is incumbent upon *The Church Standard* to show where authority has been vested in the Bishop to issue such a license. If there be none, then the Bishop is exceeding his constitutional authority in case he presumes to issue such a "license," and the authorities of any parish are bound to treat

any license thus issued as *ultra vires*. The Bishop might as lawfully presume to issue a dog license or a saloon license.

Neither can it be maintained that an American Bishop might issue such a "license" to a sectarian minister by reason of his inherent power as a Catholic Bishop; for, first, a provision in the canon for a "license" must have reference to such a "license" as is authorized in the canons themselves; and, second, the liturgical and canonical provisions limiting the freedom of a Bishop in granting authority to "minister in this Church" are exceedingly minute, and every American Bishop exercises jurisdiction on the express condition, which he has sworn to maintain, of "conformity and obedience to the . . . Discipline . . . of the Protestant Episcopal Church," and he may be cited for trial and punishment if he violates the provisions of the Constitution or Canons of this Church.

We can only conclude, then, notwithstanding *The Church Standard*, that the provision of Canon 17 is adequately and accurately summed up in its marginal notation, and may not logically or lawfully be otherwise interpreted: "Evidence of being a Minister in this Church necessary for officiating."

**W**E HAVE read with regret the comments of *The Churchman* (February 27th) upon the *entente cordiale* between the Church of Russia and the American Church which has been so largely promoted by the recent visit of the Bishop of Fond du Lac to Russia. We had hoped that in foreign relations the whole Church, like the State, would at least desire to stand together. We recognized that there would be a party in the Church composed of those who are intellectually incompetent to grasp so far-reaching and so broad a question as that of Reunion with Oriental Christianity, but it did not occur to us that *The Churchman* would be ready to act as the exponent of their views.

This subject calls for a spirit of broad generosity. The Russian and the Anglo-Saxon mind have been trained for so many centuries in so different a school, that it is difficult for either to do justice to the other. If some things in Russian Church history and polity seem to us incomprehensible, it is equally true that some things in Anglican history and present conditions present difficulties to the Russian. If the time ever comes that both of these parties—the authorities of the Russian and the authorities of at least one of the Anglican Churches—are broad minded and charitable enough to be ready to meet the other in an irenic manner with a view toward clearing up the difficulties of a thousand years' isolation, there is every reason to believe that those difficulties will not prove insurmountable. The Russian Church has to-day given evidence that her authorities are desirous of making the attempt. All honor to them. They have taken the initiative in a movement toward Christian Unity far exceeding in importance and in extent that which the American Church took upon itself in 1886. The question for us primarily is whether we of the American Church can evince a breadth of mind and a depth of charity equal to that of the Russians.

It so happens that the Bishop of Fond du Lac has been thrown by circumstances into close, brotherly relations with that broad-minded and friendly prelate who so wisely and so charitably represents the Russian Church in America—Bishop Tikhon. When, therefore, the latter had, last year, returned for a brief visit to his Russian home, it was quite natural and in accordance with his warm-hearted desire to bring closer the Churches of Russia and America, that he should have suggested to his friend the Bishop of Fond du Lac, that a personal visit of the latter during his (Bishop Tikhon's) sojourn in Russia would present an exceedingly timely opportunity for American and Russian Churchmen to be brought into touch with each other.

*The Churchman* "questions the right, still more the propriety, of anyone, on his own motion, attempting to represent the American Church in efforts at inter-communion." Is not this criticism of the nature commonly called "carping"? Is it not rather the duty of *every* Churchman, and particularly of every Bishop, adequately "to represent the American Church in efforts at intercommunion"? Happily, many of them fulfil this duty. Bishop Coxe did so repeatedly among European Old Catholics. The Bishop of Colorado did so recently in visiting a Greek church in Denver and in giving his episcopal benediction. Many of our Bishops performed a like courtesy when the Greek Archbishop of Zante visited this country. Happily, a Church which prays earnestly for the unity of God's people is not likely to deem it unfitting when its members work to secure the same ends for which they pray.

The Bishop of Fond du Lac carried with him letters from

the late Presiding Bishop and from the Bishop of Central New York, chairman of our commission on Ecclesiastical Relations, of which commission the Bishop of Fond du Lac is a member. If a Russian Bishop should appear in this country with special letters of commendation and introduction from the Archbishop of Moscow and the President of the Russian Holy Synod, together with the information that he was himself a member of the latter body, and with, also, the personal introduction and invitation of one of our American Bishops, he would then be in precisely the position which the Bishop of Fond du Lac occupied in Russia. If the latter Bishop had been contemptuously treated and his letters of introduction spurned, we suspect that we should all have agreed that an insult had been offered to the American Church. It was quite reasonable that the visit of the Bishop of Fond du Lac should have been treated in Russia as semi-official. It could not have been otherwise. But so far from condemning the Bishop of Fond du Lac, we should rather give thanks that he had been vouchsafed so magnificent an opportunity to be of service, and had fulfilled it so satisfactorily.

And *The Churchman* further criticises the Bishop of Fond du Lac for having presented a written memorandum on the subject of the relations between the Churches, which memorandum has not been given out for publication at home. To this we can only say that the Bishop presented his views on the subject at some length in *THE LIVING CHURCH* of December 26th and January 2nd, writing at the editor's invitation. Whether he was in possession of a copy of his Russian memorandum is unknown to us. We did not suggest to him that we desired it. We invited him to write what he would deem most helpful concerning his visit, and he cheerfully complied. Our own readers have been fully informed concerning the matter. If those of *The Churchman* have not, it is, of course, their loss. It did not occur to us, nor, probably, to the Bishop of Fond du Lac, that his Russian article would be more interesting to American readers than one written especially for them. Moreover, since the Bishop pretended to no authority to his writing save that of embodying his own views, we do not see that the paper is of any official importance.

*The Churchman* quotes the Bishop of Central New York as saying "that if there is to be a formal scheme of ecclesiastical inter-relations devised or proposed, 'it would certainly need some sort of authorization, both here and abroad.'" Of course it would. But nobody has initiated such a "formal scheme," and it is difficult to discover how such a "formal scheme" could be devised without first entering into informal consultation. It was hardly fair to the venerable Bishop of Central New York to introduce his eminently proper remark into such a connection.

But why should Churchmen try so hard to find motes in the eyes of fellow Churchmen? If the Bishop of Fond du Lac had erred in both these details, it would be of trivial importance as compared with the tremendous importance of the work which he was trying so hard to assist in doing. Why not help that work, even though one may perhaps discover a flaw in the mechanism of its accomplishment? It is so easy to stand on one side and criticise while others work. But is it the right way?

If there are Churchmen who feel that they are doing God service by picking up little handfuls of mud and throwing them at the Bishop of Fond du Lac—and we have sometimes suspected that there were—by all means let them do it. If *The Churchman* desires to be the means whereby they may do it—and we dislike to think such can be the case—by all means let the good work go on. It does not injure the Bishop.

But after the mud has been thrown and the mind relieved, may we not all together take up the larger subject of Christian Unity on its merits? Is it; or is it not, worth while to cultivate friendly relations with the Russian Church? Is it, or is it not, legitimate to work as well as to pray for unity among Christian people? Is it, or is it not, possible for this Church to become a bond of unity between East and West, terminating an isolation of a thousand years' standing?

It is this question, rather than that of the precise standing or the specific details of the actions or writings of the Bishop of Fond du Lac, that comes primarily before the American Church for its solution.

letter in this issue. His explanation is quite satisfactory to us, and confirms our belief, several times expressed, that the Anglican communion is adequately and most happily represented in her Bishop who has been sent to represent her in Brazil.

From the report of the A. C. M. S. annual meeting given us, it was difficult to understand that Dr. Alexander's language constituted "genial raillery." Manner and tone cannot be reproduced on paper, and the impression to be derived from his words alone gave no suggestion that they were to be interpreted otherwise than literally. It is, of course, impossible for a Presbyterian, viewing non-Roman work in South America from his own standpoint, to understand how such an alliance as was suggested would totally overthrow the avowed reasons why this Church should send her missionaries into Roman Catholic territory. It is this misunderstanding that, generally speaking, leads us to deprecate invitations to those of other Christian bodies to address distinctively Churchly audiences with respect to distinctively Churchly questions. If ever an exception would be justifiable, it would surely be in this instance, in which the President of the Presbyterian missionary board, having close and intimate relation to and knowledge of missionary work in Brazil, was invited to speak on the subject of that work before a large missionary gathering in which Brazil may be said to have occupied the center of the stage. No doubt Dr. Alexander was able to speak very intelligently and satisfactorily on his subject, and no doubt he fully intended to be helpful in what he said. The fact remains that with the very best of intentions, his total inability to comprehend the point of view of the Church in sending her mission to Brazil, led him to say that which, in fact, could only embarrass the work which he desired to assist. And this wholly alien point of view must always be anticipated and expected when ministers of other Christian bodies are invited to discuss Churchly movements or problems before Churchly audiences.

Of course the practical importance of the question arises from these considerations. Bishop Kinsolving has repeatedly declared that his mission is in Brazil as representing a Catholic communion. Shall we say, then, that Catholic continuity and sacraments are important in Southern Brazil and are waived as unnecessary in Northern Brazil? Shall we be able to convince Brazilians that we bring to them the same Church that is their heritage, but in a reformed condition, if we have entered into an alliance to refrain from bringing the same Church to their brethren in Northern Brazil? The Presbyterian point of view does not start with these premises; it would no longer be Presbyterian if it did. But Churchmen can defend the presence of their mission in Brazil on no other grounds; and it is to the lasting credit of Bishop Kinsolving, and is the standing vindication of the wisdom of the Church in sending him into Brazil, that he never has tried to.

So the difficulty is all cleared up. There is no Anglo-Presbyterian alliance in Brazil. There could be none unless the policy of our American mission in that land were directly overthrown. And Churchmen will still be able to feel that the Brazilian mission is one that they can support and commend.

**L**AST week we cited the successful efforts that have been made in the state of Alabama to break up the lynching tendency. Since then we have observed the happy conclusion of a vigorous attempt on the part of the Governor of Virginia to free that state from the same stigma. A crime committed by a negro against a respectable white woman and her child, which is described by *The Outlook* as "probably the most horrible ever committed in the State of Virginia," and which could not be surpassed in its revolting details, was followed by the speedy arrest of the criminal. The Governor was in Florida when he received the news, and hastening home, secured the quick passage of a bill by the Legislature to provide for a change of venue. The trial judge refused to act under the new law, and the Governor thereupon ordered out a large force of militia from all parts of the state, and succeeded in giving full protection to the wretched prisoner. The latter was safely tried and sentenced within a few hours to be hung, the execution to take place six weeks after the commission of the crime. Thus was the supremacy of the law vindicated, and justice secured, in the face of all the incentives to lynching that could possibly be given. Moreover, at the Governor's instigation, the Legislature has since passed a law to remove the most direct of the incentives to lynching, by providing that women who have been made victims of criminal assault shall not be compelled to give evi-

**C**HAT we were quite justified in suggesting that Bishop Kinsolving would probably clear away the misunderstanding as to whether or not our Church mission in Brazil had entered into an agreement with the Presbyterian mission in that country as to delimitation of territory, is shown by the Bishop's

dence in regard to the details of the crime in open court, but that the testimony may be taken by deposition at their own homes and read to the jury. Similar legislation in the other Southern states would go a long way toward safeguarding the honor of the state.

When in the heat of every natural impulse to avenge the most frightful crime that could be committed, a civil official is able both to control his own actions and to guide the people into the path of safety, as Governor Montague did, one realizes anew how sharp is the contrast between those who are determined that a community shall and will maintain its honor among civilized people, and those who are willing to acquiesce in and apologize for the occasional lapses into barbarism that have disgraced the American people, both North and South. We trust the influence of the Church may never be thrown toward the side of civic dishonor, but always toward the side of God and right.

All honor to Governor Montague and to the people of Virginia!

**T**IS with profound sympathy for the editor of *The Churchman*, Mr. Silas McBee, that we note the death of his father, Mr. Vardry Alexander McBee, at the family home in Lincolnton, N. C., after attaining to the ripe old age of 85 years.

Life is singularly attuned to the note of sorrow and the fact of bereavement. Out of the shadow of these seems to come the soul's relief from the scorching heat of worldliness. Sorrow is not an exotic, but is part of life; and the part, withal, that challenges the sanity—shall we say?—of him who lives without God in the world, and conducts himself as though there were no future to life.

But sorrow lifts the soul to God, who yearns to give comfort, and establishes, therefore, a new bond of communion between God and His child. Thus does it become, in the literal sense of the word, a sacrament, and one through which grace may be received by him who will receive it.

**C**HE letter of the Bishop and clergy of Pittsburgh on the impropriety of Christian people attending performances of Grand Opera during Holy Week (printed in the diocesan columns) is most timely. It seems strange that such a warning should be necessary. Surely the clash between Christian profession and practice involved in the attendance of Church people upon such forms of mental dissipation must be apparent to all; yet if our Church people, one and all, distinctly and positively refused to lend their countenance to such violations of the sacred season, there is hardly a city in this land in which the managers of the opera would take the financial risk of producing it. In this, as in many social and semi-social matters, a united body of Churchmen and Churchwomen could control public sentiment in the interest of religion, if they cared to do so.

The united and thoughtful action of the Pittsburgh clergy in taking time by the forelock, cannot fail to be helpful in that city.

**A**VERY considerable number of complaints have of late come to the office of THE LIVING CHURCH to the effect that the paper is not received or delivered before Mondays. We beg, therefore, to say that all subscribers east of the Rocky Mountains, at least, ought invariably to receive their paper not later than Saturdays, and most of them—particularly in the larger cities of the East and West—on Fridays. If the paper is not so delivered, complaint ought to be lodged at the local Post Office. We repeatedly find in carrier offices, that by reason of large deliveries at the end of the week, the periodical mail is thrown aside by the carrier, for delivery when his load is lighter. This may generally be remedied by vigorous complaint to superintendents of Local Delivery; and we ask that subscribers insist on prompt delivery.

#### ANSWERS TO CORRESPONDENTS.

**C.**—(1) Plainsong is that form of chant which appears to have come to the Christian Church from the ancient Hebrew music, and which was arranged by St. Ambrose, and afterward by Gregory the Great, into substantially its present form. The Solesmes school of Plainsong is that form of music in its purity as it has been studied and developed at a Benedictine monastery, which, until it was recently exiled by French law, was located at Solesmes in France. The so-called Anglican form of chant is a later development, in which harmony supplants the Gregorian unison singing, and is quite different from the Solesmes Plainsong. Plain-

song music may probably be obtained from any of the Church music publishers, and there are two or three Plainsong Psalters in vogue.

(2) We have no information on the subject.

(3) Mission priests (those who conduct missions) are variously remunerated. In arranging a mission, the financial part should have attention in advance, and due payment should be made for the time of the missioner.

(4) The Confraternity of the Blessed Sacrament make grants of priestly vestments, under certain conditions. Inquire of Rev. E. B. Taylor, Secretary-General, Westminster, Md. It may be that the Guild of All Souls is sometimes in position to make similar grants of palls, etc.; though their funds are never large. Apply to Mr. T. E. Smith, Jr., Secretary, Box 185, Chicago.

**F. K.**—(1) The (Roman) Archbishop of Westminster does not take precedence of the Archbishop of Canterbury in England.

(2) The ranking lay peer in England, after the Royal Family, is the Duke of Norfolk, who is (not a "Catholic" but) a Roman Catholic, and who comes of a family that has been Roman Catholic ever since the sixteenth century, when English Romanists seceded from the ancient Church of England.

(3) We have no Archbishops in the American Church only because no Provincial System has ever been inaugurated in this Church.

(4) It would be correct to advertise an American church as "in communion with the Church of England."

(5) The question is obscure and we do not understand what is referred to.

You are needlessly playing into the hands of your Roman friend by referring to his communion and its Bishops as "Catholics." The Catholic Church in England is the ancient Church of the land, under the Archbishops and Bishops of sees dating back, in many cases, to the earliest periods of English history. The Roman hierarchy in England, though in communion with the Catholic Church of Italy, is not in communion with the Catholic Church of England, and was established only fifty years ago. It is purely an Italian mission in England.

#### WATCH.

**S**OME years ago, a clergyman was officiating in a city parish made up largely of working people, among whom were often to be found a few sailors. Before the service began, it was his custom to go around among the congregation and greet them in the pews. He came to a young man who was nervously turning over the leaves of a Prayer Book, and apparently engaged in finding some portion of the service. As he approached, the young man arose in the pew, and shook hands, and then quickly took his seat, and began fumbling over the leaves of the book. Nothing more was said or noticed in the young man's deportment.

When the clergyman entered the robing room, he was startled to hear a shout from the congregation, calling out "Second Watch"! It proceeded from the locality where the young man was sitting. Heads were turned around and every eye was fixed upon him. But he held his head down and appeared to be interested in the Prayer Book. Everyone felt he shouted these words, but after the service began, nothing was heard, and the matter was about to be forgotten. The preacher, by some sort of coincidence took for his text that day, "What I say unto you, I say unto all, Watch." He had not proceeded very far when the voice called out, "Third Watch"!

This startled the congregation, and rather unsettled the preacher for the time being on account of the nature of his text. After a while, silence came and the congregation subsided into their usual condition, though a few eyes remained fixed upon the stranger. The preacher, towards the close of his sermon, waxed eloquent and urged his hearers to watch, applying the meaning to the different responsibilities of life. Just as soon as this particular paragraph of the sermon was finished, the voice yelled again, "Fourth Watch"! Matters were then beginning to assume a serious turn. The congregation was unmistakably nervous, and feared the stranger was insane. However, nothing was done, though the few sitting in the immediate neighborhood of the pew where the young man was, changed their seats or left the church. The concluding portion of the sermon again quoted the text, and just as soon as it was said, the voice, still louder than ever, called out, "Fifth Watch," and then the stranger arose, and hurried out of church. As he did so, he dropped a liberal offering into the hand of the sexton and said, "It was a mighty good sermon."

Nothing more was heard of the stranger, though the events of that Sunday morning were long talked over. To find out who he was, and why he said these words, has always remained unsolved, though not a few concluded he was a sailor calling out the watches. Still this did not seem plausible for other reasons.

Five years afterwards, a legacy of a few hundred dollars came to the parish, signed merely "Fifth Watch." It stipulated that the interest of this sum should be given to the rector every year, "for one good Sunday dinner." So the parish has this reminder of a queer episode in its history, and one good dinner goes to the rector every year from the "Fifth Watch." G.

## BELIEVES IN CLERICAL VACATIONS

The Bishop of Worcester Will Help His Clergy to Secure them

## DEATH OF CANON AINGER

The Primate Opposes Chinese Labor in the Rand

## OTHER ENGLISH NEWS

LONDON, Shrove Tuesday, 1904.

**C**HE Bishop of Worcester, who has lately been holiday-making amidst the natural wonders and storied Old World scenes of Algeria and Tunis, writes in the current number of his *Diocesan Magazine* that he cannot help feeling a great regret when he thinks of those among the clergy who are debarred by lack of means from any similar form of recreation—beneficial alike to themselves and their parishes. In the United States (according to the Bishop) it is very much the habit for parishioners to supply their clergy with means for taking holidays. Proceeding, he says:

"In some cases this might be done among us also. Where there is no one in the parish who can do it, I should be always glad if the churchwardens or other parishioners would let me hear where the need exists and cannot be satisfied, in case I might be able to do something towards procuring the necessary funds."

The Dean of St. Paul's (Dr. Gregory) entered upon his fifth year as an octogenarian last Tuesday. Notwithstanding his great age, however, he was able to take his seat, as usual, in the Lower House of Convocation when it assembled on the following day for despatch of business.

It may be remembered that some time ago the freehold of the garden of Nelson Square, Southwark (representing a large pecuniary value), which had belonged to Lord Halifax, was made over by his lordship to the Southwark Borough Council, in order that the site should be used as a public space and pleasure ground. The garden having, therefore, been appropriately re-laid out, it has now been formally opened by Lord Monkswell, chairman of the London County Council, for the free use of the public. Lord Monkswell moved a vote of thanks to Lord Halifax, which, seconded by the Mayor of Southwark, was duly carried. The Hon. E. F. Lindley Wood then, in fitting terms, acknowledged the compliment on behalf of his father, the noble viscount, who at present is sojourning in the South of Europe in consequence of the ill health of Lady Halifax.

By the decease, last week, of the Rev. Alfred Ainger, Master of the Temple, and until November last Canon of Bristol, there has vanished out of London a decidedly picturesque figure among the *habitués* of its literary, musical, and social circles. The son of an architect, Alfred Ainger was born in 1837, and received his academical education at King's College, London, and Trinity Hall, Cambridge, where he graduated in 1860. In the same year he was admitted to Deacon's orders and was licensed to the assistant curacy of a church in Staffordshire; and there he remained (meanwhile have been advanced to the priesthood) until 1864, when he gave up clerical work to become an assistant master of the Sheffield Collegiate School. Two years later he applied for the vacant readership of the Temple Church, London, and was successful in being elected thereto; which post (involving the duty of preaching as well as of reading the Common Prayers) he held very acceptably to the Benchers of both Temple Inns of Court for little over quarter of a century. He was made a Canon of Bristol in 1887, and was twice during the nineties appointed as Select Preacher before University of Oxford; while in 1894 he was quite naturally selected by the Crown, upon the recommendation of the then Premier, Lord Rosebery, to fill a much higher position at the Temple Church than that of Reader, namely, the post of Master of the Temple, vacant by the resignation of Dr. Vaughan. He was also a Chaplain-in-Ordinary, first to the late Queen, and afterwards to his present Majesty the King.

The late Master of the Temple—concerning whom we have distinctly the case of one who, though he had donned a cassock, was thoroughly a man of letters—was extraordinarily well versed in English *belles-lettres*, while as an adept in the art of literary criticism he had but few equals among his contemporaries. His work as an author and literary editor is well represented by his Lives of Charles Lamb and the poet Crabbe in the English "Men of Letters" Series, the article on Lord Tennyson in the *Dictionary of National Biography*, and his editions of Lamb's works and Hood's poems. Like his hero, Charles Lamb, he was also a good deal of a wit, and made contributions from time to time to the pages of *Punch*. He will be best remembered, per-

haps, as the biographer *par excellence* of "Elia," whom, indeed, he strongly resembled both in his mental parts and personality. The *Times*, in its obituary article on the Rev. Alfred Ainger, says that in Churchmanship he belonged to the school of Maurice and Kingsley; but then we must bear in mind that it has become quite a chronic habit with that journal to label its pet latitudinarian clergy promiscuously as disciples of those two above mentioned eminent leaders of religion. No, *pace* the *Times* newspaper, the late Master of the Temple does not seem to have been either a Maurician or a Kingsleyan, in view of this fact, if for no other reason: for, whereas Frederick Denison Maurice and Charles Kingsley were both thoroughly sound, even to a pitch of fervor, on the Athanasian Creed question, the Rev. Alfred Ainger was, on the other hand, roughly speaking, in passive, if not active, sympathy with the now recrudescent downgrade movement for discarding the *Quicunque Vult* from amongst the creeds of the Church. *R. I. P.*

The Archbishop of Canterbury has surely acted in the interests of the highest national and imperial statesmanship by the stand he has taken on the question of the proposed importation of contract Chinese labor into the Rand mines in the Transvaal; which is obviously a matter of vital concern to us here in England as well as to our new colonists in South Africa. In the debate on the question in the House of Lords last week, the Primate took a leading part, and, happily, confined himself strictly to the moral and social point of view. He strongly urged the Government to inform them as to the conditions under which the Chinese laborers would live in the Transvaal:

"We want to know simply that this will not be reproducing a poison of a terrible kind into the community where the Chinese may be settled. We ought to pause before we allow what is now proposed to go forward until we know that it is not going to be a source of moral and social evil in circumstances of which we are not without example in the history of the past in our own Colonies and those of other nations."

The *Standard*, commenting the next morning on the debate in a leading article, thought that the prevailing sentiment on the question was accurately expressed by the Primate in his speech. The Bishop of Worcester has also intervened in the general public discussion on the question, and writes to the *Times* as follows:

"You deprecate 'loose talk about the reintroduction of slavery'; but I cannot forget that Aristotle defined a slave as an 'animated implement'; he meant, I believe, that a slave was a person used for the advantage of another without regard to his own welfare; and if we are proposing to use these Chinese as instruments for our own financial advantage without regard to their own welfare, we are coming dangerously near to the idea of slavery. Christianity has surely condemned such a use of other human beings."

The Governors of Queen Anne's Bounty have just now resolved, in pursuance of the new power recently conferred on them by his Majesty, under the Royal Sign Manual, to make grants amounting to £675 to meet the sums becoming due for "first fruits" and "tenths" on benefices of under £200 net annual income. The grants resolved upon relate to 566 benefices, and the Governors have under consideration a number of other applications. Just to remind ourselves in regard to what is called Queen Anne's Bounty, the clergy, or rather those who hold richer benefices, still pay these "first fruits," or "annates," and "tenths"—which originated, as we know, in the rapacious policy of the Popes of Rome in the days of the Papal usurpation over the Church in England; but since the reign of Queen Anne, who piously refused to accept them, the fund thus produced, instead of going to the Crown, has been devoted in particular, to the increase of the value of poor benefices.

The supporters of the Liverpool "Church Discipline Bill" of 1904 have been unfortunate (observes the *Standard* in its Parliamentary Notes) in the ballot for places for private members' Bills. They have not a place on any of the available Fridays of the session, and consequently there is very little hope amongst them that the Bill will ever reach a second reading.

The Bishop of Argyle and the Isles has again laid us who passionately love the Catholic religion, under a large debt of gratitude to himself for the character of his utterances in his annual charge to the clergy of his Diocese, assembled in Synod in St. John's Church, Oban, at the end of last month. Amongst other subjects dealt with by the Bishop were those of Sacramental Confession and Prayer for the Faithful Departed. His Right Rev. Lordship also made an interesting allusion to the partial restoration of the Religious Life at Iona, through the occasional residence of some of the Fathers of the Society

of St. John the Evangelist, Cowley St. John, Oxford, in their new House of Retreat on the holy island.

The annual general meeting of the London Gregorian Choral Association was recently held in the Chapter House of St. Paul's, where Earl Beauchamp, the president, presided. After the completion of the routine of business Dr. C. W. Pearce read a paper on "The Church's Indebtedness to the London Gregorian Choral Association." The policy of the L. G. C. A. is, he considers, very much on the lines so clearly laid down by Pope Pius X. in his recently issued *Instructio* on Church music. In showing how in certain ways the Association had done good service to the Church, Dr. Pearce said:

"She was the first society since the rebuilding of that great Cathedral, under the shadow of which we are now assembled, to organize within its walls a festival of parish church choirs upon anything like proper diocesan lines. But in doing this she has not been unmindful that it is not the order for Evensong, but the order for Holy Communion, which is the Church's highest service of song. A choral Celebration is held yearly on the morning of the festival at the Church of St. Edmund, Lombard Street, and upon the twenty-first anniversary of the Association it was held at the High Altar of the Cathedral. The L. G. C. A. was the first association to use processional hymns and carry banners in the Cathedral."

The Association truly deserves, as Dr. Pearce says, the support of Church people generally; but it would be even much more deserving of it if it would adopt the Solesmes method of Plainsong.

J. G. HALL.

#### CHURCH SERVICES AND VARYING PEOPLE

##### Interesting Subject Discussed by the Church Club of New York

##### TEMPORARY HOME PURCHASED FOR THE BISHOP COADJUTOR

Coleridge's "Atonement" Rendered by the Church Choral Society

##### OTHER CHURCH NEWS OF NEW YORK

**A**T ITS February meeting the Church Club discussed "The Adaptation of the Church's Services to the Varied Needs of the People," speakers being Bishop White of Michigan City and the Rev. William Everett Johnson of the Church of the Redeemer, New York. President George Macculloch Miller presided. Bishop White said that he spoke, not from a scholastic standpoint, but from a thirty years' experience in missionary work. He said that he stood for loyalty, absolute and unquestioned, to the inheritance and traditions of the Church. Continuing he said in part:

"The Prayer Book gives us a liturgy for those who have been trained long in the Church and know her ways. Are we to insist that it must be followed on all occasions? I remember what one Church theologian said to his students: 'Observe the canons and keep the rubrics, but don't lose a soul to keep a rubric.' It is a great question how we shall adapt the services of the Church to the needs of the people, as we must do if she becomes, as we hope, really in name, the American Church. Some people prefer a sermon, others are aroused by a splendidly ornate and rich service, and in just as truly a spiritual sense as are those who would select the plainer service. Bishop Greer spoke well when he said, as he is declared to have done in reply to a question put to him before his consecration, concerning the rendering of the Creed at that service: 'I do not care whether it is said or sung, so long as it is believed.' I do not believe that in order to be loyal we must have each service exactly like every other service. But I am everlastingly opposed to abbreviated services, leaflet services, if you will. We will never rise to the point we should if we discard the Prayer Book. Especially is this so when almost all other religious bodies are adopting portions of its liturgy bodily for their services. Ritual is an essential element in bringing the illiterate to the Church. If the Church is wise, therefore, she will not put the ban on ritual wisely used."

The Rev. Mr. Johnson characterized himself as an extreme man; an extreme Episcopalian, he said, was the term he preferred. He said he was not a Ritualist, nor a Catholic, disliking both names. He said:

"I am extreme in what I believe to be the duty of the Church at large in spreading the faith among men. But I was never so convinced of the weakness of the whole Episcopal system as within a few weeks. To tell of it I must make my own work a concrete example. My parish is that furthest north on the flatlands of Manhattan Island. It is triangular in shape, with a longest dimension of nearly a mile, and housing a population almost as great as that of Albany. There are 3,000 confirmed persons in that district, and so far as the Church goes, I am responsible for the territory and for a missionary work to which I was not elected and for which funds

are not provided. Across the Harlem River lies the Bronx, by some fortuitous circumstances disproportionately well missioned. But not one church in that district is at all ritualistic, and in consequence one-quarter of my parishioners cross the river to come to my church. Now that is not good. Other Church people in my parish do not come to my church, but go to others down the avenues. That is bad and can only mean in the end a loss to the Church. The Redeemer feels the responsibility, and the vestry passed resolutions favoring the appointment of a man as the personal representative of the Bishop, to conduct a work in the Church of the Redeemer, which should draw to it these people, Church or non-Church, who are not now reached by its ministrations. That is, we would open the Redeemer to services that were simpler than our usual ones. But this cannot be done. We proposed taking a church built fifteen years ago to represent a certain movement, and inviting the Bishop to make it represent the Church's breadth, and say, 'This is the whole Church's institution.' It cannot be brought about, because the Bishops say they have no power to do it, although they heartily approve. We have apparently elected men to whom we have entrusted nothing. We have given our Bishops some functions and no powers."

The trustees of the Episcopal Fund of the Diocese of New York have purchased the house at 7 Gramercy Park for a residence for Bishop Coadjutor Greer, to be used until such time as the Episcopal residence on the Cathedral close is ready for occupancy. This will probably make the Gramercy Park house the residence of the Bishop Coadjutor for at least two and probably three years. Bishop Greer will spend his summer at Easthampton, where he has a summer home, and will take his family to the new residence early in the fall. He remains in the rectory of St. Bartholomew's Church until the summer. The new rector of St. Bartholomew's Church, the Rev. Dr. Leighton Parks, has taken an apartment for the present and will take his family to St. Bartholomew's rectory in the fall.

According to the terms of the will of the late Miss Susan Dykman, \$10,000 each is left to St. Luke's Home for Indigent Females, the Home for Old Men and Aged Couples, and the Fund for Aged and Infirm Clergymen. Miss Dykman left an estate of about \$600,000, the larger part going to friends.

A very interesting presentation of "The Atonement," a cantata by S. Coleridge, was made last week by the Church Choral Society at St. Thomas' Church. The conductor was Richard Henry Warren, the organist and choirmaster of St. Bartholomew's Church, who is musical director of the Society, and the Society's chorus of 150 voices, the boys of St. Thomas' choir, a large orchestra, a number of soloists and the St. Thomas' organist, Will C. MacFarlane, assisted. Before the cantata the "Good Friday music" from "Parsifal" was played by the orchestra, and the chorus and congregation sang the Passion Chorale by H. L. Hassler. Collects were said at the opening and close of the presentation by the rector of St. Thomas' Church, the Rev. Dr. Ernest M. Stires, who is also President of the Church Choral Society. It was the first presentation of Coleridge's "The Atonement" in America, and while the rendition left little to be desired, the choruses being especially fine, the cantata as a whole did not make a great impression. The opinion is almost generally expressed by critics that the composer was not quite equal to his theme, and that only in a few places, notably in some of the choruses, does he display marked originality. Nevertheless, the occasion was notable and reflects great credit upon the management of the Society, which includes the leading clergy and laity of the Church in New York. The Society is to have a second recital this season at St. Bartholomew's Church, the date being late in April.

In the year-book of Calvary Church, published last week, there is an interesting record of the success of the systematic beneficence plan which has been adopted in that parish to provide the benevolent funds. The published report is for the year ending November 30, 1904, in which period there was contributed through the system \$16,461. Subscriptions are made on pledge cards on which there are spaces for amounts to be placed opposite a number of objects, missionary, parochial, and general. The name of the subscriber is known only to the rector. The total receipts of the parish for the year were \$44,054; \$4,839 being the income from the parish endowment, which now amounts to \$118,532.

IN judging others, said Thomas a Kempis, a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself he is always wisely and usefully employed.

I HAVE READ somewhere or other, in Dionysius of Halicarnassus, I think, that History is Philosophy teaching by example.—Lord Bolingbroke.

THE DEVELOPMENT OF THE CHURCH IN VICTORIA,  
AUSTRALIA.

BY AN AUSTRALIAN CHURCHMAN.

**A** GLANCE at the map of Australia will show that the State of Victoria is the smallest, in extent. A few brief facts concerning the progress of the Church during the past fifty years, in this State, may prove of interest to American Churchmen.

As far as Victoria is concerned, the Church had no organization until the arrival of the first Bishop of Melbourne (the metropolitan city of Victoria), Dr. Perry, in the year 1848. On his arrival, his Diocese included the whole of Victoria, and had but three clergy laboring, one in Melbourne, one in Geelong, and the other in Portland. These, with three others who accompanied the Bishop from England, made his total staff of clergy six. Outside Melbourne the country was dotted with vast sheep and cattle farms, and inland towns were few and far between. But the gold rush in 1851 altered the aspect of things considerably, and the Bishop was kept busy in providing clergy and settling them where necessary. As the demand was much greater than the supply, the system of lay reader was introduced by the Bishop with good results. These men held ground until such time that an ordained man could fill his place. From this source many of our efficient clergy were secured.

Dr. Perry held his post for 29 years. His pioneering work can only be imagined now, as railways and roads are networked throughout the whole of Victoria. During a great part of his episcopate he had to do without either. The statesmanlike Constitutions of the Church, embracing both clergy and laity, stand as his monument. Just before he resigned his see, the western portion of Victoria was cut off and made a separate Diocese, and the Rev. S. Thornton was selected and began his work in 1875.

The choice of a successor to Bishop Perry fell upon James Moorhouse, who was consecrated in 1876, and although only nine years the Bishop of Melbourne, his personality was such that he is remembered and spoken of even to this day. During Bishop Moorhouse's episcopate the question of a further subdivision of the Diocese was mooted, but his translation to Manchester in England, a post he has recently vacated, quenched the project.

Dr. Goe followed Bishop Moorhouse, as Bishop of Melbourne, in 1887. He persevered in the midst of many difficulties, financial mainly, and during his time saw the long talked of Cathedral an accomplished fact. It was opened for worship in 1891. After 15 years' trying, and continuous work, and in consequence of infirmity and death of his wife, Bishop Goe resigned in 1892, to be followed by the fourth and present Bishop, Lowther Clarke, who was imported like his predecessors. Though not quite a year in his Diocese, he has shown a wide grasp of organization and method and promises to be a leader of men.

The first Bishop of Ballarat, Dr. Thornton, after 25 years of active and chequered work in his Diocese, resigned to go home to England again. The choice of his successor was wisely made from the ranks of the colonial clergy. An active, pushful young Bishop of a northern Diocese, Dr. Green, who had won his spurs by seven years of successful work as Bishop of Grafton and Armidale, in N. S. Wales, was selected and duly installed the second Bishop of Ballarat, December, 6th, 1900. His work during his three years' episcopate, so far justifies his appointment. He was recently elected to fill an important metropolitan see, but the persuasions of his clergy and laity prevailed, and he is still the popular Bishop of Ballarat—long may he reign!

An epoch in our Victorian Church history, was undoubtedly the subdivision of the Diocese of Melbourne, and formation of three separate Dioceses, those of Bendigo, Wangaratta, and Gippsland. This *coup* was brought about in 1901, just prior to Bishop Goe's resignation, by the foresight and ability of the Archdeacon of Melbourne, who brought out a feasible scheme of subdivision by turning the existing Archdeaconries outside of Melbourne into Bishoprics; and in the following year, 1902, the following were consecrated and installed: Ven. Archdeacon Langley, first Bishop of Bendigo; Ven. Archdeacon Armstrong, M.A., first Bishop of Wangaratta; Canon Payne, M.A., first Bishop of Gippsland. This increase of the episcopate was a masterpiece of work and will mean much for the future of the Church in Victoria. We have territory enough for a dozen Bishops, but alas, not the population. This extension of the

Victorian episcopate, will create a Provincial Synod, with the Metropolitan Bishop as Archbishop.

In closing, a few statistics of population and clergy in the five Victorian Dioceses up to end of May, 1902, may prove instructive.

Diocese.	Population, about.	Active Clergy
Melbourne .....	595,000	133
Ballarat .....	280,000	68
Bendigo .....	138,000	25
Wangaratta .....	110,000	25
Gippsland .....	78,000	24
Total .....	1,201,000	275

The effects of the work done in the New Dioceses may be seen by looking at the Christmas ordinations of 1903:

Diocese.	Deacons.	Priests.
Bendigo .....	6	1
Ballarat .....	5	4
Melbourne .....	4	2
Wangaratta .....	2	1

In no year have so many been admitted to the diaconate, and as the aim of all the Bishops now is, to replace the stipendiary readers by men in orders, the probabilities are that this record will be sustained.

## MISSIONARY BULLETIN.

**T**AM sorry to report that the offerings to February 1st under the Apportionment Plan are not quite as large as those to the same date last year, and not quite as many parishes have contributed. Receipts from other sources are also somewhat smaller, so that the total receipts which can be applied upon the appropriations are not as large by \$10,000 as at the corresponding date a year ago. At the same time, the appropriations are about \$17,000 larger, so that the financial condition of the Society is not as good as it was a year ago by \$27,000. The Apportionment for this year, if it should be fully met, would pay all the obligations.

As sixty Dioceses and Districts have made detailed Apportionments, the parishes have a definite figure before them of what is asked from them for General Missions. Let me urge upon each rector that he will see to it that this obligation and privilege is presented definitely to each individual under his pastoral care, not once, but as often as may be necessary, until each one has contributed in due proportion to his ability, or to his giving for all other Church purposes, until the whole amount asked for is made up; for that is the principle upon which the Apportionment is based—proportionate giving by all the members of the Church toward the cost of this work which has been undertaken by direction of the whole Church.

Early contributions and remittances are most necessary in order that the Board may know something more definite as to the probability that this year's bills will be paid before they undertake to contract new ones in May for the next fiscal year.

New York, Feb. 20, 1904. Yours truly,

GEORGE C. THOMAS, Treasurer.

## THE WORK OF ONE PRIEST.

YEAR BEFORE LAST, my son was sick for many weeks at a hospital in a small Rocky Mountain town; he was for long unconscious and nigh to collapse; and while in this helpless state a self-denying clergyman watched over him daily. Now comes a private letter which says:

"I don't believe I wrote you about seeing Mr. A., rector of the church at B. He is the best man, I believe, I ever met wearing the cloth, thoroughly sincere, and earnest, trying hard to practice what he preaches. He told me when I was sick that he was educated for the Church, but did not feel that he was good enough and so engaged in business in the West. There the Bishop found out what his training had been and urged him to take orders, because they were greatly in need of clergymen, and he became a missionary, travelling long distances over a rough and barren country at all seasons. While at B. his salary was less than that of an ordinary mechanic, but he is indifferent about that. He lived next door to the hospital, was in to see me every other day, bought pinks and sent them in, travelled round to find a nurse when I was sickest, and at that time I knew nothing about it, or about what any one did, for that matter. He would put up money himself to bail some unfortunate out of jail; and had an understanding with the undertakers that no one should be buried without prayers. If no one else, could come to call him. One man like Mr. A., known and respected in the community, is worth a hundred such as —————" (rector of a fashionable city church).

## THE NEW WOMAN OF THE EARLY CHURCH.

A CHAPTER FROM A BOOK ON "THE NEW MARRIAGE," SOON  
TO BE PUBLISHED.

BY ROBERT AFTON HOLLAND, D.D.

"Facility of divorce was the primary principle of corruption in Roman social life."—Milman's *History of Christianity*, Book IV., Chap. 1.

"Quivi e' la Rosa, in che il verbo divino  
Carne si fece: quivi sou li gigli  
Al cui odor si prese il buon cammino."

"There is the Rose in which the word Divine  
Became incarnate: there the lilies are  
By whose perfume the good way was discovered."  
—Dante, *Par. xxiii.*, 73-75.

**C**HE New Woman reigned. For three hundred years her reign was well nigh absolute. The Cæsars themselves disputed it in vain. When at its height, no one doubted that it "had come to stay." For a period double the lifetime of the American Republic, every change in the laws favored it, and Fashion never apprehended the least danger of its passing. Civilization could not possibly civilize it away, since it stood on the apex of civilization and adjudged all peoples and times barbarous that did not acknowledge its supremacy. Woman was free—the daughter from her father, the wife from her husband, the mother from her children, the sex from all sex conscience. Wedlock left her property still hers, and independence of estate gave her independence of conduct. Her soul was her own and she did what she pleased with it, pleasing chiefly to disport it in public places with impudent and masculine airs. She encumbered herself with no unnecessary household anxieties. She resented the confinements of the nursery and the kitchen. She was ready to commit the usual crime of her class to prevent any physical embarrassment of her liberty. When she would, she wore men's clothes, took part in men's games, challenged men to short-sword encounters. Whatever men studied, she studied with a self-confident ambition of intellectual rivalry. She was the arch-pedant of the hour. Her higher education struck the most deltoid attitudes. As a politician she distanced competitions of intrigue, and most of Cæsar's atrocities were perpetrated at her instigation. As a consequence, men had no respect for her. Wifehood and motherhood grew into the flattest of vaudeville jokes. Love died, and lust turned the heart into a lair for its litter of tigerish passions, and then lust forsook its lair, loathing the very sex it once had sought. Finer men consorted rather with men. The Time-Spirit took mythic form in the story of Hadrian and Antinous. The New Woman had come to stay, and stay she did until her work of social ruin was complete. Nature itself was nauseated.

There was no longer any domestic or consanguine bond to keep the empire together. Force alone could maintain the semblance of a State—the grip of Cæsar's military hand on the throat of a so-called social contract which might claim the right to let go as well as to hold on. In a word, the State became moral anarchy under the form of law. Consent, nothing but consent, determined obligation. If Cæsar held the sceptre, the individual and his pleasure played universal satrap. Man had no social heart. Social anatomy stood for social life—joining self-wills together by legal ligatures under a mere skin of order—its art imitation, its philosophy declamation, its rhetoric bombast, its poetry satire, and every act of its religion a ritual bargain with a special god for a specific favor.

Worse yet. The code that deadened society, disorganized the individual himself. His life lost unity of purpose—became a thing of moments, each moment the measure of all life's worth. Having no ideal, it could have no conscience. Vocation belonged to slaves because they were less than men, and could not give themselves up freely to the moment's mood. Manhood signified idleness, and when too poor to idle, it could expect of the State free bread, and free games. The gilded youth would no longer go to war, or seek posts of civic service. Even sport were servile if it betrayed a symptom of discipline or stress. The part of a citizen was to look on. The world was his spectacle, and that spectacle he regarded with a listless eye. Hence the amphitheatre and its ring of death.

For, of man naught now really lived but the man-beast. The only pain to be felt or seen was beast-pain—the wound, the spurt of blood, the death-spasm. Where life had so little worth, a thousand lives were too trivial a loss for tears. Rake away the crimson sand, and make less slippery footing for the next combat! Meanwhile bicker of bets, oglings from seat to

seat, and yawns that bespoke the orgy of the night before.

There it saw itself at last—the world of contract and divorce, the world of dissolute moments and moods, the world of woman's emancipation, a dead world under its own dead eye. "There is nothing great in living," murmured Seneca. "Slaves live, and so do beasts." And one of the Caesars summed up his experience in the sigh: "*Omnia fui, nihil expedit*"—"I have been everything, and it amounts to naught." A wreath of withered roses on a hollow skull!

So Christ saw it all. He stood amid its reck. No one can understand His words without considering that whole putrid world as His audience. He spoke to the Rome in Jerusalem. For, with Roman soldiery, Roman morality stood at the street corners. The Sadducees had adopted the maxims of Roman doubt, and Roman divorce had entered their homes. If a wife's breath is bad, or her nose wet, you may let her go—taught a certain school of rabbins. But Jesus would not assent—not even to the doctrine of the stricter school which taught that the wife might be unwifed for betrayal of wisely trust.

He meant to stop the quibbles that had brought the old law to its present lawlessness of import. He was publishing the principles whereby alone mankind could become incorporate with His spirit, as one great family with family coherence, family order, family vigor, family concord, and family transmission of one divine human purpose from age to age.

His ethics were wide household ethics, His religion the piety of a hearth where Humanity was Son, and God Himself Father. God's justice was the justice of a Father's love; man's equity was a brother's heed to a brother's claim. Brother from brother no barrier of tribe or caste could rightly separate; no falling-out utterly estrange Father and Son. Filial contrition and filial trust would ever be the soul's home-coming to a God ever on the watch for the soul's return. All sins were sins because they strained domestic ties, and interrupted domestic peace; while forgiveness would spread a board of reconciliation, and bring sullenness back to banquet cheer. And the life beyond death, how better could longing conceive it than as a Mansion of mansions—God's Homestead for scattered lives to meet and abide in, apart yet together, according to their variant harmonies of character.

The value of the entire social scheme depended on the worth of the particular homes that typed it. It had to inspirit them as much they had to foregleam its beauty. Morose homes could not certify divine compassion or racial sympathy. Loose domestic ties could not illustrate large reciprocities of interest and welfare. Inability or unwillingness to mend family wrongs by prompt reparations, meant failure for the vast social fabric which must necessarily be less intimately built. The home abandoned or destroyed, left no picture of eventide rest for the night-world beyond. All earth and all heaven had their focal radiance in household duty and delight.

Such duty and delight took at once their origin and pledge from wedlock. The Heavenly Father meant also the Heavenly Mother—mother-love as well as father-law; and from their unity all human unities learned their own sure mode and blessedness. And hence when human unities grew mother-like in a Churchly care which would fain rear individual souls to blessed aims through the consciousness of their high-birth and brother-blood to blessed aims, that Churchly care would seem spousal to God Himself; and God would call it His Bride—Bride because its love was His love for souls, its life His life in souls—notwithstanding their imperfections or sins, which could not weary His love out, nor wear His life away. No more than He could divorce them and cast them off—they and the Church which presented their bridal aspect to His gaze—could any earthly bridegroom divorce any bride who held his soul incarnate in her flesh. Never, then, with the approval of the Christ, should bridegroom drive bride from his door as no longer bone of his bone, flesh of his flesh; nor might she of her own will leave his couch, as if, while he lived, she might become the bride of another. Though she went to the ends of the earth, she still were his, he hers, to mourn, if not to enjoy.

Do you murmur with the disciples at the inexpediency of the doctrine in view of men's unwillingness to fix their lives in so stiff a yoke? The problem is not one of rigor, but of rectitude. The right is never too rigorous, when slackness is wrong; and men's reluctance may not determine how much virtue virtue is to observe. Virtue cannot be defined in terms of vice, nor be accommodated to vice, and still call itself virtue. A vicious virtue would certainly not deserve any man's allegiance, or better any man's life, unless life be bettered by making vice itself virtue. The law could not be set aside be-

cause of the particular hardships it might work. All laws work hardships; nothing is harder than virtue to the vicious; and hardest of all is the religion which holds out a cross for its sceptre. It is a hardship to have a shiftless father, a spitfire mother, but the children cannot divorce them on that account, and contract new parents; nor can the parents exchange disreputable children, whose disgrace they have to suffer, for other sons and daughters as of equal kin. Whatever might be its hardships, the law was benign, as the air is benign notwithstanding its tempests, and the sea in spite of its shipwrecks.

The Christ had come as a law-giver, and not as an ethical demagogue. He made no bid for easy acceptances, popularities, swellings of brief importance, paroxysms of mob-might. He was laying the foundations of a Kingdom which was to be as wide as the circuits of the sun, and more lasting than the sun's splendor. And those foundations had to be laid in the soul, the universal soul of man, whose inherent laws constitute the only human society that can forever endure, the only realm that could overcome the death and hell which even then reigned in Jerusalem. Behold them—the death that assails every ancient sanctity, the hell that burns alike in dissolute loves and hates. Rome, the city that sits scarlet-clad yonder with the cup of abominations in her hand—what is that “Mother of harlots” but your own compromise-plan raised to the throne of the world?

God's rigid way is kinder—makes no provision for death—turns the key on hell. In all its principles it contemplates eternity. There is an eternal aim in marriage which raises its uses above the haps of place and time. It not merely welds two lives for one molding to fine communitive traits, but begets and nurtures a race of lives for everlasting habitations; it is the seminary of Heaven. Hence the curse of incontinence, the horror of child-murder! Go back, O Maenad of wild reforms, to the hearth you have forsaken. Go and kindle a new and holier fire on its darkened altar. There, not here, is your freedom. Home is at once woman's refuge and temple: and her vocation there is to be the mother of mankind. Go, and nourish strong sons and beautiful daughters for God.

The Maenad heard, and went. She gave up her spurious emancipation. No more was she seen in circus, or public bath, or loitering in the streets. She laid aside her braveries of dress—the necklace that cost a fortune, the ear-rings that “hung estates in her ears,” the glare of many-colored gems from comb to anklet. Her complexion grew clean of the “soot that stained the eyebrows,” the “white lead and rouge that smeared the cheeks.” Her yellow hair recovered its native hue, and the towers of artificial braid upon her head sank into a simple and modest coil. When she dressed, it was for her husband, and with the ornament of a “meek and quiet spirit.” Beauty she still cultivated; but now the beauty of health, with temperance for its toilet, and decorous exercise to give it grace, and strength, and equipoise, and full breath, and brilliancy of eye. Such exercise she had not to seek afar—she found it in her house-work; for in her house, as Clement of Alexandria saw her, she would not “lounge like a painted thing to be looked at by gallants surrounding her half the day with the scandal of the town, but ply the loom to weave comely raiment for herself and her children.” Children she had, and kept about her, instead of “turning them out, to take in parrots and lap-dogs”—children, the very joy of her salvation; since she was to be saved not only by child-bearing, but by the child-nurture, which kept her heart young with felt demonstrations of divine love. Her day with them began with prayer and Scripture lesson and the kiss of peace, and closed with a cradle hymn.

Nor did her mind laze while the body served; she cherished the body's beauty for the beauty of the mind that beamed through it. Hers was no scatter-brain that tried to know everything and ended in erudite ignorance; she studied the one truth which was all truth to her, and knowing which, she knew the soul of knowledge—knowledge which is virtue, virtue which is life eternal. Her religion was her philosophy, and the grandest of philosophies. No defect lay in her womanliness to prevent her knowing the reason of her faith.

Had not Alexandrian Clement, philosopher as well as bishop, advised her how Theano, the Pythagorean, made such progress in philosophy that, when told her arm was beautiful, she answered, “Yes; but not public”; and how Themisto, wife of Leontes, had studied the Epicurean system; and how the daughters of Diodorus all became dialecticians; and how Arete of Cyrene, daughter of Aristippus, educated Aristippus, her son, who was surnamed “the Mother-taught”?

And before Clement's advice, had not Tatian warned the Greeks that they could not scorn the Christian woman who studied a deeper than Platonic thought, and who, while she might defer to her husband in all things else, could not borrow her virtue from him, nor lend it to his keeping, but had to preserve it by her own wisdom alike for his sake and hers, as well as for the children that would either gain or lose it according to her diligent care? If, then, her husband should delight with her in divine virtue, wedlock itself would be worship.

“What a union,” said Tertullian—“what a union that of two believers who have one hope, one rule of life, one service. Between them exists no difference of spirit or flesh. They share each other's trials and refreshments. Neither shuns the other, or hides aught from the other, or is the other's burden, or would rival the other, except in praising God.”

Lift up your eyes, O new New Woman, and see this “elect lady” of the early Church—no captive waiting for mock enfranchisement, but led back from that arid and briered wilderness to the glad subordination of the home, where her service reigns.

The student does not read aright the history of the conflict between the Church and the Empire who fails to discern that the household was the centre of it, and the woman question its first ethical concern. Rome, having world-wide dominion, the Roman home was the world-home, and the Roman woman the woman of the world. She was the same in Corinth, in Alexandria, in Ephesus, in Antioch. The fate of the world slept in her womb; the character of the world was to wake in her arms. The injunction of the apostles as to her behavior in the church, the street, the house, was far from being parenthetic. Virtue itself required that she should not gad about with meddlesome and officious tongue, nor be heard in the churches, nor be seen anywhere abroad without cover for her head, but learn public affairs from her husband with silence and “all subjection,” reverencing him who, in exchange for her reverence, would love her even as himself.

And the early fathers every one of them, kept up the admonition concerning dress and manners and domestic fidelity as prime notes of duty and proofs of conversion. Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Athenagoras, Cyprian, were never more eloquent than in dealing with themes that would seem trivial but for their connection with the sex-issue of the times. The heresies that called forth their denunciation rankled it by a moral virus taken from errors apparently abstract. The followers of Menander, Marcion, Basilides, were false to wedlock, marrying the perverts they had seduced from their husbands; while the Carpocratians turned the agapes or love-feasts into debauches that started the slanders of persecution against innocent and well-behaved, because right-minded, Christians.

Heathen observers had not failed to notice that women far outnumbered men in the churches, and sneered at their religion as effeminate and childish. The sneer, however, passed away when, after a goodly period, the change of manners came under common notice, as the heathen woman and the Christian woman, the contract woman, and the sacramental woman, the woman emancipate and the woman of sweet household service, met in contrast—there coquetry, here purity; there effrontery, here modesty; there gew-gaws and scarlet toggery and bold, bare, counterfeit face, here white robe and veil; there the wanton, here the wife. Even Libanius, the heathen historian and critic, could not contain his astonishment. “What women,” he exclaimed, “one sees among these Christians!”

“What women!” They brought up at their knees, deacons, priests, bishops, patriarchs, popes, for the Church of their holy love. They taught its preachers to preach, its theologians to study, its poets to sing, its missionaries to adventure. Its martyrdoms were shared by them with a courage that was more than manly in raptness of patience. Without their counsel and cheer its greatest heroes would have fallen short of many a most heroic achievement. When there were no paramount home duties to detain them, they went forth to relieve disease and squalor. Out of the vast estates which not a few of them inherited, they built churches, convents, hospitals, and made whole cities glad in times of trouble.

“What women!” There was Nonna, who converted her heathen husband into a bishop, and reared their son into a Gregory Nazianzen. There was Gregoria, the Nazianzen's sister, wife of a Burgess, and mother to all who asked her charity. There was Macrina, who bore Emmelia who bore ten children, three of them bishops and four of them saints of such renown

## The Living Church.

as Basil the Great, and Gregory of Nyssa. Anthusa, you remember, for having saved her boy from heathen oratory, and from the anchorite's cell, to become the Golden Mouth of Christendom, which still after more than a thousand years hearkens to its melodious thunder. And Monica—who can ever forget the story of her brutal heathen consort and more brutal heathen mother-in-law, both won by forbearance that was all the while besieging Heaven's throne with prayer for a heathen son whose conversion gave the Church a baptized Hercules of more than demigod might, and the world a St. Augustine. For the widows and virgins that had no house cares and sought a place as large as their zeal yet under the Church's guidance, time would fail me to tell one bar of the *Magnificat* of their names—Olympias, for example, affluent, aristocratic, intellectual, beautiful, widow of a prefect at eighteen, and refusing the hand of an Emperor, that she might devote her life to good deeds; Paula, with her daughters, Eustochium and Blasilla, and Paulina—dames of old patrician families like the Scipios and the Gracchi—turning their own palaces into asylums, and distributing an almost royal inheritance in benefactions; Fabiola, spending enormous wealth in philanthropic work, becoming herself head nurse to the hospital she built, the first hospital Rome ever saw, and washing with her own hands the gangrenous sores that entreated her pity, so that when the day came for her burial, no citizen thought strange the sight of streets and windows and house-tops thronged with spectators, as when Pompey or Caesar returned from triumphal war.

Their charities were the overflow of a fountain embanked by the confines of home until it could thus run abroad in rills that were to mingle into rivers of life. The Virgin Mother created the virgin daughter. The ideals of the hearth became the ideals of the street and town. The house spread to a hospice, the hospice to a hospital, the hospital to a convent of trained attendants, with wards for the aged and wounded and sick. Nunneries were not organized beforehand, as refugees or schools of ascetic purpose, or as sanctuaries of a holier service than ministered to the hearth. The hearth ministry fashioned the entire womanhood, whether of matron or virgin, which in keeping the matron virginal, made the virgin motherly in her renunciant compassions.

So in the home celibate life began and grew until it outgrew domestic bounds. In their own homes widows renounced the hope of second marriage, and daughters the dream of marriage altogether. There were many reasons for the renunciation. Marriage, through prevalence of divorce, had fallen into disesteem. Heathen men were not disposed to keep its vows with the fidelity of Christian women, nor under the best conditions, to foster the faith of wives devoted to a pattern of wifeship so contrary to their own belief. To establish that pattern, it had to be not merely an ideal of the wife, but of all womanhood—the chastity of her very being from birth to death, no age or state of which might be profaned without marring its essential wifeliness through and through. It was for the sake of the wife and mother that virginity was set so high as to compel reverence for their sex, and then reverence for the manly reverence which honored that sex by imitation of its coronal virtue. Thus only could the satyr who had taken the place of man and turned man's home into a haunt of lust, be expelled, and barred completely out.

Besides, and for a long time, the days were dark. The creak of dungeon doors could be heard any hour; and the roar of lions was never far away; and love could knit no tie which persecution might not soon rend; and the bringing forth of children might leave them to desolate orphanage; and the stoutest hearts needed all prudent armor against the power of such torments, and the temptations that would come with them to give up heavenly faith for earthly loves, or chastity for sweet life. And when the days of persecution went by, and victory came, distress followed on its heels. The Empire was poor. War had wasted it. What war spared, the tax-gatherer gleaned; and what the tax-gatherer left, famine devoured, while plague-smitten labor crouched upon its bare field without strength to stir. Caesar had quit Rome for his Eastern Capitol and taken with him the free bread that once fed public beggary and stopped the mouth of complaint. But a populace of beggars, untrained to work, and without employment, remained for private or parish succor, which had now not only to feed but to clothe them—to medicine their ills, to look after their offspring, to stand in Caesar's stead, and do more than Caesar's part, as the warden of their lives. And the rich widows and virgins of

the Church gave themselves to the task—at first each one as she would, or under her bishop's direction; then in companies that met in some prominent widow's house, and organized their work and wealth for more efficient use; then in a house erected for their use alone, where they dwelt with complete dedication of their lives to a spiritual motherhood over all the childish wants of wretched men.

Thus, the Christian home grew to the hospice and the hospice to the hospital, and the hospital to the convent, which can never be justly prized until it is seen as in no sense a rival of superior claim set up against the hearth, but as the expansion of the hearth itself into a wider shelter for lives that have lost or never found their firesides.

"There appeared a great wonder in Heaven: a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars." No purple and scarlet color, nor decking of gold or precious stones; nor cup of abominations in her hand; nor lewd name branded on her forehead; but vesture of holy wedlock—light, pure light, moonlight and sunlight and starlight—all shining about her as emblem of the immaculate sheen of her own spirit, which wife-love and mother-love had enskied over man's whole earth of need and desire. She it was that should bring forth the Man of the Future, the diviner man, who in her name would rule his sensual nature with a rod of iron, and so be exalted to the throne of her reasonable and obedient worship.

### FASTING.

BY MARY JOHNSON SHEPPERSON.

**O**UR LORD emphasized the fact that fasting was sometimes a necessary adjunct to prayer—"This kind goeth not out," He said, in the case of the lunatic boy, "save by prayer and fasting."

Again, in the Sermon on the Mount, He takes fasting for granted, as among our Christian duties. It is, however, a service, a form of worship to be offered especially to Himself. It must, therefore, be hidden from the eyes of men. How can we fulfil this condition? "Before it was yet day," our Lord would seek the mountain-top in prayer. "He has left us an example, that we should follow in His steps." Our Lord was most practical. Do you recall how He commanded food to be given Jairus' daughter, when He "awoke" her? The matter of when we shall begin our prayer and fast, we can leave to Him. "He waketh mine ear to hear morning by morning," said the prophet. He takes the same interest in His children of to-day.

A friend tells of having prayed for years about a certain matter, until one day the duty of *fasting as well* presented itself. At first, she awoke about six, and then between four and five. Physically, she never was stronger than at this time. Many physicians now advocate omitting breakfast, which is equivalent to an early fast. "The days when I awoke late," she said, "were often physically exhausting, and I could see how I had needed the extra rest." She had not known of the increase of service, but our Lord had known, and prepared her for it. Early hours at night were, of course, a necessity. One must be most practical in this matter of fasting. One friend fasted for three or four days, without any food. She was ill for several days. "I dread my son's fasts," said one, "for he is so cross while fasting, and when his fast is over, he must be fed so promptly and so well, whether convenient or not."

"Fasting is not abstinence. Ash Wednesday and Good Friday are our only fast days; while every Friday is a day of *Abstinence*," says one of our clergy. The habit of eating fish rather than meat on Friday is very old. It suggests the early Christian symbol of a fish, found in the Catacombs, the Greek letters of the word standing for "Jesus Christ, Son of God, Saviour." Thus, in eating fish, we commemorate our Lord's divinity and His sacrifice for us.

The Lord alone can teach us to fast unto Him, so that we may obtain the Father's promised reward.

A LITTLE pearl lay hidden in the shell, and it mourned: for it heard that the divers had taken away many of its sisters, and it complained, "Why am I left in silence and darkness, while they are gazed on and admired?"

And while it mourned and complained, it grew and grew in its undisturbed obscurity, receiving just as much light and matter as was needful to perfect it in size and purity, none seeing it, none knowing of it.

But, just as its luster and form had reached the height of excellence, the divers came, and they took it, and it was made a royal ornament, and dazzled a court.—*Selected.*

## Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days.  
Part I.

By the Rev. ELMER E. LOFSTROM.

### THE DELIVERANCE OF ST. PETER.—INTERCESSORY PRAYER.

FOR THE FOURTH SUNDAY IN LENT.

Catechism: XIII. What desirest thou? Text: Psalm xxxiv. 7.  
Scripture: Acts xii. 1-17.

**W**E ARE given one more look at the Mother Church at Jerusalem before the great missionary work of St. Paul is taken up. Verse 25 implies that the time of our view is that when Barnabas and Saul came with the alms of the Church at Antioch for the famine sufferers. It may well be that that furnished the sufficient occasion for its introduction; yet it is not without a certain logical purpose in the story of the development of the Church, for *it shows us one of the results of the admission of the Gentiles into the New Covenant without Circumcision*, the sign of the Old. The people of Jerusalem, who had at first gladly heard the Gospel (ii. 47), were now so entirely united against them that Herod, who really cared no more for one than for the other, found that he could best curry favor with the people by "vexing" the Church. The origin of this, the *first civil persecution*, lies no deeper than this. It was a play for popularity.

The time is the spring of 44 A.D., about April or the middle of the first month of the Jews. "Herod the king" is Herod Agrippa, the father of the Herod Agrippa before whom St. Paul appeared. The latter was given the title of "king" in addressing him, but he was not a king. Paley, in his *Evidences*, has pointed out the remarkable accuracy of St. Luke here, "or rather the unmediated coincidence which truth of its own accord produces. There was no period of time for thirty years before, or ever afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judea or to whom that title could be applied, except the last three years of this Herod's life," within which period this transaction took place.

St. James, whose martyrdom is here so briefly related, was one of the three most favored apostles. He with Peter and John alone were eye witnesses of the Transfiguration and of the Agony. His death came as the fulfilment of the Lord's promise that he should be baptized with the baptism of suffering and should drink the cup of anguish. His claim then made that he was able to accept this, he justified by his death (St. Matt. xx. 20-23). His brother John's martyrdom was a living one. His Master's further prediction that he should tarry until after the Destruction of Jerusalem was also fulfilled.

To St. Peter also the Master had given some intimation of his fate: "When thou art old another shall gird thee and carry thee whither thou wouldst not" (St. John xxi. 18). In prison, chained to two soldiers, his death delayed only for the passing of the sacred days of the Jewish Passover, which could not be thus desecrated, and the last night of that week come, there seemed to human eyes a strong probability of that fate overtaking him before he was old. But again is the lesson driven home, that God's Providence "ordereth all things both in heaven and earth." This chapter is almost like looking behind the scenes and seeing the inside workings of that ordering. The civil power is arrayed against the Church. Some power the king has. He has caused the beheading of St. James. If angelic ministrations had a part there, it was by the strengthening of the martyr thus privileged to witness a true faith in his Master. Herod further set in motion the machinery which would inevitably have resulted in the death of St. Peter also, had not God, in answer to prayer, interfered. The inspired writer can in this instance show us plainly the cause—the united prayers of the Church; the means—the angelic messenger; and the result—the deliverance of St. Peter from certain death. Even more wonderful things are still accomplished by prayer, and we can still often, although not always, see the cause and the result. The means as divinely sent or as the work of an angelic messenger we do not understand until afterwards, and we are told that it was so even with St. Peter; he did not know that it was an angel until after his deliverance had been accomplished.

The title of the lesson and the text chosen by the Committee suggest that it should be treated in reference to the power of intercessory prayer and the ministry of angels. There is undoubtedly a connection between them.

The power and efficacy of any true and sincere prayer needs no argument. It rests not only on arguments as to reasonableness and rationality, but upon the positive assurance of Jesus Christ, which is absolutely conclusive to a true Christian.

*Intercessory Prayer*, united prayer for others, rests likewise on His command, as well as on apostolic authority and practice (as here and I. Tim. ii. 1; St. Matt. xviii: 19). Jesus' promise that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven," follows immediately upon the commission to the apostles of the power of binding and loosing. Its entire context has to do with the official Church. The suggestion is strong that this definite promise is made to the apostles in their official capacity. At any rate, as similar promises have in other places been made to individuals, and we know that their prayers have prevailing power, we may with confidence assert that the prayers of the Church—unitedly, sincerely, and officially offered—must have still greater power; "for where two or three are gathered together in My Name, there am I in the midst of them."

It is then our duty always to offer up *our individual prayers for others*, to join with other friends or members of the family in *united prayers for others*, and to use our privileges in the same way as *members of the Church*. A practical application of this last may be given by an examination of the Prayer Book, where Prayers and Thanksgivings for Special Occasions are provided. The Church's prayer for St. Peter was answered through the medium of an angel. The Bible is full of instances of angelic visitation. Jesus said of little children: "Their angels do always behold the face of My Father" (St. Matt. xviii. 10). This seems to teach that each child has an angel especially assigned to the duty of caring for it; "Guardian Angels," we call them. The Jews believed that this was true of men as well as of children. When here, some thought it was Peter's "angel" which stood without the gate, the record is given without either affirming or denying the truth of this conception on which their supposition was based. But since men are indeed but children in God's sight, it is a comfort to think that His love does provide such care for us. The Church teaches us to pray for angelic succor and defense (P. B. p. 214). This interesting subject can only be touched upon here; but make it plain to the children that angels are real, spiritual beings, who do God's bidding; that they are often the means by which he answers our prayers and cares for us and for our loved ones. Be sure that none have the mistaken idea, so prevalent among those of sectarian training, that people become angels after they die. Angels are a distinct order of beings. Some of them, too, have "fallen," and Satan has bad angels who will lead us into temptation and sin if we let them. But they have no power over us if we pray and trust in our Captain who leads us in the fight against these spiritual enemies.

There is at the end of this lesson a reference to a new apostle; James "the Lord's brother" whom St. Paul saw on his first visit to Jerusalem (Gal. i. 19). He was the first Bishop of Jerusalem and presided at the Council of Jerusalem (Acts xv. 13, 19). He can hardly be identified with James the son of Alphæus of the original twelve, as St. John vii. 5, St. Matt. xii. 26, Acts i. 14 will show. We probably have some light on his abandonment of his attitude of disbelief in St. Paul's summing up of the different witnesses of the risen Saviour (I. Cor. xv.); "after that He was seen of James, then of all the apostles." As St. Paul is not enumerating the appearances of the risen Lord, but rather the different witnesses to the fact, it hardly seems probable that this James was one of the apostles at that time. We have already had St. Paul called to be an apostle in addition to the original twelve. We here meet St. James, St. Barnabas, and several others are yet to come. The contention that the apostolic office was meant to pass away with the original twelve is therefore unfounded.

WE EASILY pardon in our friends those faults that do not concern us.—*La Rochefoucauld*.

A SOUL without faith in Christ is like a ship without a rudder, running easily because running with the current, but, for that same reason, running every moment to its doom.—*Selected*.

## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### AS TO SINGING THE CREED.

*To the Editor of The Living Church:*

**H** CORRESPONDENT of yours attempts to justify infractions of the plain letter of the law of the Protestant Episcopal Church as to the recitation of the creed by what he calls the old liturgical meaning of the words "read," "sung," and "said." He quotes no authority for such meaning of the words, and closes by saying: "Whoever therefore is in charge of the service may adopt that manner as he deems best."

As C. C. Fond du Lac is probably the Bishop of the Diocese of Fond du Lac, his *dictum* would doubtless have great weight with the clergy and laity of that Diocese, and therefore if he be wrong in his interpretation of the law of the Church, he will agree with me that he ought to be sure that he has rightly interpreted that law which declares that the creed shall be said.

I am quite sure that the learned and scholarly Bishop will also agree with me that the great mission of the Church is to provide for the preaching of the Gospel to every creature, to gather into one fold and under one Shepherd, all repentant and baptized sinners.

He will also agree with me that as a means to accomplish this end, the alterations and additions to the English Prayer Book were made by the American fathers of the Church so as to present them to all believers (to copy the words of the framers) "in the clearest, plainest, most affecting and majestic manner for the sake of Jesus Christ, our blessed Lord and Saviour."

He will also agree with me that the services of the Church are so arranged that there are two participants therein, the minister and the people. To illustrate, the General Confession is said (not sung) after the minister. The minister says the Lord's Prayer, the people repeating it with him.

When the *Venite* is reached, it may be said or sung, and so throughout all the services, provision is made as to what shall be said, what shall be read, and what shall be said or sung, and by whom.

The Bishop will also agree with me that the intention of the law maker must be considered in the interpretation of a law, whether civil or ecclesiastical. To that effect are all the English decisions, followed by the American. "This intention," says the Supreme Court of the United States, "is to be searched for in the words which the legislature has employed to convey it." The Court of King's Bench said that "it is very desirable in all cases to adhere to the words of an Act of Parliament, giving to them that sense which is their natural import in the order in which they are placed." The New York Court of Appeals says that "The first resort in all cases is the natural signification of the words employed in the order and grammatical arrangement in which the framers of the instrument have placed them."

The rule in regard to the language of a law is expressed in the maxim "*a verbis legis non est recedendum.*" Laws are to be read according to the natural and obvious import of their language. Words must be taken in their ordinary grammatical sense (5 Coke, p. 118).

Webster illustrates the difference between the words "say" and "sing" by the example from Shakespeare: "Arise and say how thou camest here," and he quotes the saying of a lesson "as distinguished from the word 'sing,' which is to give praise in verse." He quotes also the Prayer Book words: "After which shall be said or sung," italicizing the word "said" to show the distinction.

The *Standard* gives a similar definition, giving as an illustration from the book of Judges xii. 6, the words: "Then said they unto him, say now Shibboleth, and he said Sibboleth."

In the case of Public Baptism, Confirmation, and Solemnization of Marriage, the Bishop will also agree with me that in these services the word "say" does not mean "sing," for if it did, the ceremonies would be rather startling, but neither affecting nor majestic.

Again, the Bishop will agree with me that every lay member of the Church is entitled to the privilege of joining with the minister and his or her fellow members in the saying of the creed. It is his profession of faith, in which he rejoices and has a right to rejoice. If he cannot sing the anthems, the canticles, or the hymns, "he should not, must not," in effect say the lawmakers of the Church by this rubric, "be deprived of the privilege of saying the creed." But the singing of the creed in any parish deprives every non-singing member of that right which the law of the Church gives him.

The protection of the lay member in this privilege of openly confessing the faith of the Church at divine service accords with the meaning of the words of the rubric and was in the minds of the framers of the law.

As the law of the Church ought to be uniformly observed in every Diocese, I think that the Bishop of Fond du Lac will further agree with me that the General Convention, if the present rubric needs construction or amendment, should take action and at least provide a tribunal of last resort to settle questions affecting the proper rendition of the services of the Church.

JOHN H. STOTSENBURG.

### BE LOYAL ALL ROUND.

*To the Editor of The Living Church:*

**T** IS a matter of considerable thought with me as to why so many Churchmen seem to be in constant fear of being disloyal to certain parts of the Prayer Book, while they utterly disregard other parts. For instance, one thinks he would be breaking an important rule by having the Creed sung simply because the rubric says "then shall be said the Creed." Another thinks he would be disloyal to the Church by practising certain Catholic customs because the Prayer Book contains no rubric stating that they shall be practised.

But why do some Churchmen put so much stress on their loyalty, when they pay no attention whatsoever to the laws of the Church in regard to her fasts?

In the front of the Prayer Book is a list of days "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." And yet how many there are who are always talking about rules which plainly state you shall and you shall not, and simply ignore the one above quoted! I have asked a number of Churchmen why they paid no attention to this rule, and have many times received the reply that it did not say that we must abstain from flesh meat on Fridays and the other days mentioned; but a little questioning proved that they did not abstain from anything; and so because the Prayer Book does not state from what we must abstain, they disregard it altogether.

Again, the Prayer Book names two days which it calls "fasts": Ash Wednesday and Good Friday. The definition in the *Standard Dictionary* for the word *fast*, is: "To go without food." Such a fast is entirely unknown to many Episcopalians, and yet if we do not keep it, we live in open disobedience to the plain wording of the Prayer Book.

This article is in no manner intended as personal; it is simply a hint to that large party of Churchmen who wish to be considered loyal to the Prayer Book.

E. R. HORTON.  
355 West 122nd St., New York City.

### MEN AND THE MINISTRY.

*To the Editor of The Living Church:*

**O**NCE upon a time a rich farmer "stood up in meeting," and invited other men to become Christians. Said he: "Salvation is free. I know it by blessed experience. I've been a Christian over forty years, and it hasn't cost me a cent."

Mr. Peterson's letter calls to mind a certain vestry who praised their rector: "His self-denial and self-sacrifice are beautiful. Why, last year, out of his salary of \$600, he gave \$50 to Foreign Missions and \$25 to Diocesan Missions, because he couldn't bear to have our church put down as not giving to these objects." And they let him exercise his "beautiful self-sacrifice," and, with a family, struggle to eke out an existence on the remaining \$525. Yet that year one of those same vestrymen made over \$40,000 on a successful venture.

A strong city parish sought a rector. The vestry cast their eyes on a "splendid man for the place." "We will give him double what he is getting now, which will be quite a rise for him"; two-thirds of what they had given their former re-

... and they couldn't understand why he declined to consider their self-depreciated position.

At the decreased number of candidates for Holy Orders, there's much talk about the "Spirit of Commercialism in the Church"; but there are brave, sacrificing men in the ministry who, aided by the wise financing of equally brave, sacrificing wives, live "respectably," give largely in charity, buy necessary books and periodicals, dress themselves and families decently, educate their children, and, covering their weary, anxious hearts with a smile, carry the Gospel message of love, pardon, peace, consolation, and hope to sad and sorrowing hearts in homes where abound creature comforts they never know; and that on stipends less than what four-fifths of the men in their parish receive; stipends below the wage of the skilled mechanic or the railway conductor or engineer. Truly the charge of "Commercial Spirit" belongs not to these men. "Lack of real consecration," is the answer to the question, Why so few young men look to Holy Orders; but it is a lack, not in the present ranks of the sacred ministry, but in a great body of the laity, whose conversion has stopped short of the pocketbook.

When the Church re-learns the blessedness of giving—rather let me say of paying—into God's treasury a tithe, honestly reckoned, she will "rejoice in a due supply of faithful and true pastors," nor will she be served by a horde of "corrupt padres"; for her people will pray, and work, and give for God's Kingdom, and not waste their wits to learn how they may spare their own luxuries from any diminishing by "grinding the faces of the poor," self-sacrificing clergy. Herein is solution also of the constantly recurring "Deficit of our Treasury of Foreign and Domestic Mission Board," the support of Missionary Bishops, the "General Fund for Relief of Aged and Disabled Clergy, their Widows and Orphans," the conquering of waste places, "parochial endowment" that the downtown church need not follow the migration of wealthy residents and leave unshepherded the poor who flow into the spaces the rich have left, etc. But these are not the subject of this letter.

However, let it be remembered that skilful servants, and wise administrators, in any branch of life, do not become "lazy and corrupt" by being given such support that they are spared the "perpetual grind to make both ends meet."

CLARENCE ERNEST BALL.

Grace Church, Alexandria, Va., February 20, 1904.

To the Editor of *The Living Church*:

**C**O THE subject of Men and the Ministry there are two necessary "fundamentals": the call, the hire. I have seen recently in *THE LIVING CHURCH* and in other periodicals, numerous arguments adduced relative to the influence brought to bear upon young men. Since "a man's a man for a' that," he will be influenced more or less by his environment, and by those who are over him in the Lord. But that any considerable number of young men is influenced to enter the ministry because of the godly lives of their pastors, I do not believe. Nor, on the other hand, do I believe any considerable number is deterred because of the evil life of some traitor, great as is the potency of that evil influence.

I do, however, believe the clergy are, to quite an extent, at fault in that they do not present the needs of the Ministry with sufficient force; do not bring before the young men of the Church the truth that there is *always* room in the Ministry of service. There is seldom room in the Ministry of luxury and ease; the "high seats" are to be earned only after faithful service in the militant portion of the Church Eternal. Once convinced of that fact, the young man begins to ask "Why?" And that "Why" will lead to the personal equation. No question of "motive" other than that of service need be brought forth. I would not hesitate to affirm that were the young men now preparing for the Ministry each asked for his "motive," the answer would be: "Because I feel I am needed." There would be no reference to "stipend."

Stipend, however, is one of the requirements of service. These elements—sacrifice and stipend—which one of your correspondents recently antithesized, are both integral parts of the Ministry. One is inseparable from the other; one is absolutely necessary to the other. Service, even in the "easiest" places, implies and demands sacrifice. And in the lowliest places it implies and demands support.

My dear Mr. Editor, in all questions pertaining to Church problems, the greatest need is, for the Canon cited by Bishop Doane in the Presiding Bishop-Newark symposium—the Canon of Common Sense. The two sides of this question are utterly

distinct, yet each is absolutely indispensable to the other. A spiritual concept is necessary to a ministry which is to be laden with spiritual fruit; and a sufficient competence is necessary to the man who gives his life to that ministry. No man who is not blessed with "independent means" has any right—moral or spiritual—to cast away all thought of the future, when he shall have passed beyond the day of his physical usefulness, and is, either alone or with the family God has given him, dependent upon those whom he has served.

This is not a question, sir, for hysterical outpourings of sentimentality, nor yet of cold materialism. It is, however, one of the most important issues which the Church, for the sake of future generations, should consider, far, FAR more important than the Name question (albeit we ourselves heard the bell ring at the Albany Congress!); and little, if any, less important than the Church's stand on the Marriage Canon; because it not only involves but controls the question of those who are to be the leaders of the Church's life and thought. It must be dealt with carefully, prayerfully, tactfully, and wisely.

St. John's Rectory, CHARLES NOYES TYNDELL.  
Cape Vincent, N. Y., Feb. 23, 1904.

#### NO ALLIANCE WITH PRESBYTERIANS IN BRAZIL.

To the Editor of *The Living Church*:

**I**FEAR the alert Editor of *THE LIVING CHURCH* has taken the genial railery of the Rev. Dr. Alexander, at Wilkesbarre, Pa., too seriously.

Twelve years ago, the Presbyterian mission in Brazil voluntarily relinquished a mission station in the city of Rio Grande do Sul because the Church's missionaries had begun work in that state and because the said mission was a thousand miles from the centre of Presbyterian activities. After a careful survey of the entire field, the Church's pioneer missionaries had decided to locate at the outset in the State of Rio Grande do Sul, where the need was greatest. The unique position of the Church among a people unconfused by rival voices has secured the young Church singularly auspicious conditions of growth. The wisdom of the policy has been justified by the event. No "alliance entangling" or otherwise "was entered into with the Presbyterian mission as to the division of the Brazilian field." There is sufficient evidence of this fact in the widely circulated appeal made by me one year ago for six additional missionaries to occupy Rio, Santos, Sao Paulo, and Central Brazil. Having manned the strategic points of the southernmost state of the Republic, the Church now seeks to push forward into new fields, where we are assured a cordial welcome awaits her.

LUCIEN LEE KINSOLVING,  
*Bishop of Southern Brazil.*

New York City, St. Matthias' Day.

#### HIGH—BROAD—LOW.

To the Editor of *The Living Church*:

**C**HE Mashonaland Quarterly of recent date contains the Primary Charge of Bishop Gaul, the Bishop of Mashonaland. As most of your readers are not likely to see it, I venture to ask you to print the following extract, which, it seems to me, is filled with the spirit which should inspire every Churchman:

"Let us remind ourselves that we are members of a Church, and not a sect; locally, the Church of the Province of South Africa, but, historically, part and parcel of the venerable, yet vigorous, 'Ecclesia Anglicana,' as it was called in Alfred's time, as is its name on the forefront of *Magna Charta*, and in Act after Act of Synods and Parliaments throughout the whole history of the people of England; the Church of Faraday, Bacon, and Shakespeare, no less than of Alphege, Lanfranc, Theodore, and Bede; the Church of Adams, the greatest mathematician of his day, and the discoverer of the planet Neptune, no less than that of Wesley, the champion of free grace; finally, the Anglican Branch of the Catholic Church, with its branches as wide as the world, and with its roots deep down in the Apostolic Confession—the true Petrine and only Catholic Rock—'Thou art the Christ, the Son of the Living God.' And as we think of our heritage, let us be true to it, in all the breadth of its catholicity, all the depth of its philosophic faith, and all the height of its evangelic aspiration. Let us be 'high' enough to be on the side of the angels, 'broad' enough to embrace mankind, and 'low' enough to touch with the magic of the 'touch' of Jesus every sinner. Then, and then alone, shall we solve all the petty differences of ritual, criticism, and dogma, in the all-embracing, all-encompassing charity of God."

Concord, Mass.

C. L. HUTCHINS.

**"BISHOPS IN ENGLISH CATHEDRALS."**

To the Editor of *The Living Church*:

**T**VENTURE to say that Dr. Hughes has made a slight mistake at the end of his letter on the above subject. Besides St. Mary's Cathedral, Edinburgh, there are in the United Kingdom at least three others that have been "erected in modern times," viz., the Cathedral and Collegiate Church of the Holy Spirit, Cathedral of the Isles, and Pro-Cathedral of Argyll (I give the title from the Year Book), built 1849, consecrated 1876. The smallest Cathedral, perhaps, in the world—sittings for 100 only.

And "The Cathedral Church of St. Andrew," at Inverness, which is the Cathedral for the united Dioceses of Moray, Ross, and Caithness. Sittings for 700. Congregation first gathered as a mission, 1864. These in Scotland.

In England, the Cathedral at Truro certainly is not an old one, and if my memory serves me right, was commenced by the late Archbishop Benson when he was Bishop of Truro, and was consecrated (or part of it) only last year.

What powers the Bishops have in these Cathedrals, I cannot say; but I believe in those in Scotland they have almost absolute authority.

This I would have found out before writing, but being so far away from your office, I think it best merely to mention above facts. Yours faithfully in Christ,

The Parsonage, GERALD HY. MORSE.  
Laurencekirk, Scotland, February 12, 1904.

**THE RELIEF TO ARMENIAN CHRISTIANS.**

To the Editor of *The Living Church*:

**T**N YOUR issue of February 20th, a correspondent refers to much-needed help for the Armenian Christians. In this little city of Nashua, there are about one hundred Armenians, nearly all members of the ancient Church. I have come into close touch with many of them during the past year. These do not represent the higher class of Armenians, who seldom emigrate to this country. They represent the common people. Nearly all of them are quiet, industrious, God-fearing people. Such extraordinary self-denial on the part of poor people has rarely if ever come to my knowledge. Nearly all that they save over and above the necessities of life they send to their terribly afflicted brethren in the old country. Many children are being educated in Armenia, and orphans cared for by these poor people. Only a few weeks ago, at one meeting, they raised the magnificent sum (for them) of \$715. And what the Armenians are doing in Nashua they are doing all over the country. They never ask any outside help. But I am sure many readers of *THE LIVING CHURCH* would deem it a privilege to help this ancient Church and people. It is simply impossible for them to care for all the "massacre orphans," for there are more than 50,000 of them.

As your correspondent says, many of these are being cared for by sectarians and are growing up under sectarian influence, and so are being lost to the ancient Church.

An Armenian priest informed me, some time ago, that after the great massacre of 1895-96, the Armenian Patriarch of Constantinople (who is the civil head of the Armenians in Turkey) requested the American missionaries, who had taken the orphans in charge, to allow the priests to visit and instruct the children in the principles of the mother Church, and that although they agreed to do this, they soon forgot their promise and the priests were not welcomed.

I find the Orthodox Armenians have no liking for the Protestant missionaries, for these missionaries are not made of the stuff that martyrs are made of. They make no effort to convert the Mohammedans. In fact they are in Turkey under an agreement that they will not attempt to convert the Turk. They are in that country to prey upon the "nominal Christians," as they call all members of the Eastern Churches. They receive good salaries, and, as all commodities in Turkey are very cheap, they live in high style, in striking contrast to the poor Christians around them. I have conversed with several Protestant Armenians, who have endorsed all that the Orthodox or Gregorians say. They also bore testimony to the general good character and piety of the Gregorians.

Your correspondent says: "Cannot some effort be made to bring at least a few of these missions under our control, so that through us they may enjoy the advantages of our Church's teaching, rites, and sacraments, and help to keep the Catholic Church in the East?" This is well said. It seems clear to

me that something ought to be done. Our Church is the religious body that can really help these people, for the sectarian bodies have no appreciation of the doctrines, rites, and customs of these Eastern Christians. Why could not a work be established in Armenia on the same lines as the Archbishop of Canterbury's mission to the Assyrian Christians, which would enjoy the same protection as the American sectarian missions? Our Church would certainly be welcomed by the Armenians.

But there are other ways in which we could aid the Armenian Church. The Armenians have various societies in the United States for the aid of their schools and orphanages in Armenia. I am a member of the Armenian Gregorian Educational Society. The initiation fee is one dollar, and each member contributes five cents a week, or as much more as he cares to give.

Another way of helping would be to communicate with the Armenian Archbishop (Most Rev. Hovsep Saradjian, 65 Laurel St., Worcester, Mass.), who would see that any offerings given would go where they were most needed.

W. E. ENMAN.

Nashua, N. H., February 24.

**FASTING COMMUNION.**

To the Editor of *The Living Church*:

**A** RECENT letter of Rev. Thomas Hines on the subject of Fasting Communion contains such an evident reference to a letter of mine that I feel justified in again appearing in print. Mr. Hines accuses those who "refer to the silence of the Prayer Book on this subject" of assuming that the Church of England has broken with the historical Church. No such assumption is necessary for my argument, nor would it be consistent with the facts of the case. The abolition of the ancient political laws and customs by no means implies that the state has become a new state, but only that those laws and customs for some reason no longer commend themselves to the judgment of those who have the authority to abolish them. The Protestant Episcopal Church in this country and the Church of England have never broken with each other, or with that Catholic Church, which we believe has preserved her continuity from apostolic times. "Every particular or national Church," says the XXXIVth Article, "hath authority to ordain, change, or abolish, Ceremonies or Rites of the Church ordained only by man's authority so that all things be done to edifying." When Augustine was sent to England in A. D. 597, he found in the English Church a liturgy very different from that to which he had been accustomed. He wrote to Gregory, the Pope, and that broad-minded man advised him to choose for the English Church whatever services were most suitable regardless of their origin. Would that Augustine had been as wise as his Pope! Even Archbishop Laud could say: "The true reason why we cannot shew the exact primitive forms is, because they were continually subject to alterations both in times and places." It is evident, therefore, that the Rites and Ceremonies and the customs associated with them or springing from them which may have received unanimous acceptance in one period or by one Church, are not for that reason to continue the same to all subsequent times, and for all the world. Some of those customs, etc., may have possessed only temporary appropriateness, or they may have been based upon erroneous conceptions of religion. Such was undoubtedly the case at the time of the Reformation, and even the Roman Church felt the need for a change, but was not brave enough to accept Cardinal Quignonius' improvements upon the Mass, even though he had drawn them up at the request of the Pope himself. And these changes in the Church's practices are made necessary, not simply by the differences of environment that must spring up even in the same country from time to time, or to those varying conditions which must prevail as the Church is carried in its missionary work from one nation to another. They are often the result of the fact that the Church has grown wiser than she was and sees the danger and the folly of perpetuating the mistakes of former times. I will not discuss the question as to whether the Church as a whole has ever made a mistake. The Vincentian rule might help us if some historian could find a few things to which it might be applied. No one can doubt, however, that large sections of the true Church have fallen into grievous mistakes and into serious errors. "The Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred," and if the Church of England had not been inoculated with the poison of Roman influence, she might have stood out as a noble exception in a day of superstition and error. But the lamentable fact is that the Church of England had

... him provided her people with services to be ... tongue, in which they were to invoke the aid of the saints who had gone before and of the Virgin Mary as the love of God and the intercession of the Great High Priest were not enough. At her "Altars" was offered the sacrifice of the Mass, in which the miracle of transubstantiation was supposed to be wrought, but the Bread alone was given to the laity.

There can be no question that fasting Communion was prevalent at that time; but its prevalence in the midst of so many errors, largely promoted, though perhaps not solely, by one of the greatest of those errors, is surely a weak argument for its perpetuation at the present time. The American Church has followed the example of the English Church in simply leaving the matter to be decided according to the judgment of each individual.

Mr. Hines' argument from the silence of the Prayer Book, is a singular one. I have always considered that that silence worked in the opposite direction, and I question, though I cannot at present disprove, the existence of his "old law" on the subject, unless he uses the word *law* in a very loose way. I will count it great favor if he will give me the words of that "law." Even if it were a "law" at the time of the Reformation that men should fast before coming to the Holy Communion, and that "law" has been quietly dropped, and the Prayer Book, which is so careful to designate times for fasting, does not hint even at its desirability as a preparation for the Holy Communion, the logical inference seems to me plain enough.

Our Church certainly has not prohibited fasting Communion. God forbid that she ever should; but she has refused to acknowledge it as a duty. She has never endorsed the position of those who would refuse the Communion to those who have not fasted, or even advise them not to come.

The words in the Preface to the Prayer Book which Mr. Hines quotes: "This Church is far from intending," etc., certainly were not intended to be anything more than descriptive of the work already done, not as a nullification of that work. If we accept this construction of the words, who is to decide which are the "essential" points? What power is to prevent the re-introduction into our services of the very practices which our Church has deliberately omitted or ignored?

I have not the space to answer fully the curious argument, that the Prayer Book in requiring fasting Baptism on the part of adults, enunciates a principle which carries with it the obligation to practise fasting Communion. The proper place for the application of such a principle in such a way would seem to be the rubrics of the Communion office.

So far as the writer of this letter is concerned, he believes in the great helpfulness of a preparation for the Holy Communion somewhat similar to that which he understands the Church to require of adults who are to be baptized, namely, a period of self-examination and of penitential abstinence, lasting a whole day or several days. For that reason he considers the Holy Communion at Easter to be the one Communion in the whole year that ought to carry with it the greatest comfort and the loftiest inspiration.

J. COURTNEY JONES.

Old Orchard, Mo., February 23, 1904.

#### THE CHURCH THE KINGDOM OF GOD.

To the Editor of *The Living Church*:

IN YOUR issue of January 9th, there was an editorial which formally undertakes to prove the identity of the Church and the Kingdom of God. So far as the argument of the article goes it is quite satisfactory; yet I cannot but think that it does not sufficiently cover the ground to be equal to the present necessity. In view of the growing importance of the subject, will you allow me to indicate how the argument of the article seems to require supplementing in order to meet the present need?

The argument was, briefly, this: The prophets foretold that the Messiah should set up a Kingdom; the Messiah, when He was come, preached a Kingdom, viz., the Kingdom of God; His teaching concerning that Kingdom, as given in the Gospels, seems to square well with our idea of the Church; therefore the Church and the Kingdom are one.

But the point should be emphasized that the Kingdom which the prophets foretold the Messiah should set up, they also foretold should not be a new Kingdom (in the sense of another kingdom altogether), but the old kingdom of David restored (*cf.* II. Sam. vii. 16; Ps. lxxxix. 35, 36, 37; Isa. ix. 7; Jer. xxiii. 5; Ez. xxxiv. 23, 24; St. Luke i. 32, 33). This point

is important, not merely because it gives a connected view of the Divine plan, but because it establishes the fact of the identity of the Kingdom of the Messiah and the Kingdom of God (which Robertson, in his Bampton Lectures, denies). For David's kingdom of old was the Kingdom of God (*i.e.*, in its earthly phase); and the Messiah's Kingdom, being the same kingdom restored, must therefore also be the Kingdom of God (*viz.*, in its Spiritual phase—as being endowed with Spiritual powers and directed to Spiritual ends). This fact—along with the consideration that our blessed Lord proclaimed His Kingdom as the Kingdom of God—would seem to place the identity of the Kingdom of the Messiah and the Kingdom of God beyond dispute. As David was anointed to rule over the earthly Kingdom of God, so the Son of David was anointed to rule over the Spiritual Kingdom of God.

In the next place, it should be observed that, inasmuch as our Blessed Lord came to set up the Kingdom of God, all the institutions which He ordained are organic to the Kingdom as such: Baptism is the door of entrance into the Kingdom of God; Confirmation is the equipment with the whole armor of God for the King's service; Holy Communion is the King's Provision for His people; the Ministry is composed of the officers of the King. Even the Holy Ghost was sent down to be the Vicar of Christ in His Kingdom (take for instance, the institution of Baptism in St. Matt. xxviii. 18-20. There is nothing whatever said about the Church. On the other hand, the proclamation is essentially the proclamation of a Kingdom, and the institution of the rite entrance thereto). If, then, these things are to be considered as institutions of the Church, it can only be upon the ground of the identity of the Church with the Kingdom of God.

We are now ready to take up the specific teaching of the Gospels as referred to in the editorial by way of examples illustrating the truth of our conclusion.

Since our ideas about the relation of the Church and the Kingdom concepts have been at such loose ends, it may be well to repeat, once again, that the Church is, strictly speaking, only the people ("Congregation") of the Kingdom. It is the organic Church which is to be identified with the Kingdom of God—the people of the Kingdom together with the organization which makes them a Kingdom, apart from which organization they do not exist as a Church.

In other words, those persons who are trying to prove that the Church is not the Kingdom of God, are trying to prove that the Church considered as the Kingdom of God is yet not to be identified with the Kingdom of God! It is earnestly to be hoped that they will soon see the futility of their efforts.

C. C. KEMP.

#### SUNDAY NOT THE SABBATH.

THROUGH inadvertence, Sunday is sometimes called "the Sabbath" where we look for better things.

It is not the purpose of this article to go into the question of the relation of Sunday to the Sabbath, but only to call attention to the fact that Sunday is never called the Sabbath in the standards of the Church. First among these is the Bible. Nowhere in the Bible is the word "Sabbath" applied to any other day than Saturday, the Jewish weekly holy day, the seventh day of the week. The Christian day of rest and worship is always called either "the first day of the week," or "the Lord's day." It is true the word "Sunday" is not found in the Scriptures, but at least its use does not lead to confusion. In the Prayer Book Sunday is never called the Sabbath. We should feel that a clergyman was speaking a language alien to the Church if he were to announce the Epistle for the First Sabbath after the Epiphany.

The language of our canons too, conforms to that of the Prayer Book in this matter. Some years ago a venerable layman introduced into the Convention of the Diocese of Maryland a resolution looking to the better observance of Sunday. In his resolution he called the day "the Sabbath." This raised a storm of objections, and the resolution could not be passed until it was referred for revision to a committee, who struck out the word "Sabbath" and substituted "the Lord's Day," commonly called Sunday."

Not long ago the lamented Bishop Dudley was preaching in Christ Church, Baltimore. In referring to the time when he was rector of that church, he said: "We had a sewing school here, which met on Saturdays; and, by the way, that was the only Sabbath school that I ever attended." He had, however, attended the Sunday school of the Monumental Church, Richmond.—*Southern Churchman.*

THERE is one thing in which we must always continue to be children—in Faith.

## The Living Church.

### PARSIFAL.

BY CAROLINE FRANCES LITTLE.

"Who lives to do good deeds  
This Meal forever feeds;  
The Cup his hand may lift  
And drain the purest gift."

**T**HIS was only a few years ago that the interest of even worldly people was centered for a time on the wonderful paintings by Tissot, representing the Life of our Lord, which were being exhibited in New York. This year all eyes are turned eagerly towards "Parsifal," Wagner's great religious opera.

It was when upon his knees in a church in Paris, that the vision of a great pictorial Life of Christ passed before the eyes of Tissot, and with it came a Divine call to the holy work, in the execution of which he spent ten years.

Richard Wagner, "poet, prophet, and artist," as he has been styled, went upon a certain Good Friday to a little country church, and while on his knees there was revealed to him the transcendent and Divine reality of our Lord's Redemptive Act; and then to him also came the call—dare we say that it was not a Divine one?—to write the wonderful drama of "Parsifal," with appropriate musical settings, and thus put before the eyes of the world, a grand, spectacular representation of the great conflict between evil and good; together with the miraculous and supernatural strength which comes from the Holy Grail, and also the conquering power of the Sign of the Cross, which causes the magic castle of sin to fall. There in that little church he wrote the outline of the chief *motif* of the opera. These works of both Tissot and Wagner, though so different, have the same key-note, and merge into the same harmony, a devout realization of the Power of our Blessed Lord.

In the words of another: "If all art is of the earth, earthy, and seductive to the soul, then Richard Wagner is of all evil influences the most subtle; but if human genius was given the power of expression in forms of beauty that it might bear witness to the Truth, then has this man a claim higher than he himself knew, upon our interest and our gratitude."

At the first, and even still, though we are more familiar with the idea, our Anglo-Saxon religious reserve in sacred matters was shocked by the presentation of such themes, and the repetition of the holy words; but it must be looked at from the same point of view as the great musician saw it. Perhaps the Grail Supper might better not have been presented on a New York stage, nor those unseen voices to have sung the solemn words to an assemblage of worldly and unbelieving people; but, yet, on the other hand, may not the Vision of the Grail Chalice, as it sheds forth its rosy purple and golden Light, lead some soul to seek the strength that is to be found at the Altar? And as the unseen voices sing these words, may it not be to more than one soul, the Divine call saying, "Come unto Me and I will give you rest"?

"Take and drink My Blood,  
Thus be our love remembered.  
Take My Body and eat,  
Do this and think of Me."

And again:

"Wine and Bread the Grail's Lord changed,  
Which at that Last Meal were ranged,  
Through His pity's loving tide,  
Where for you He shed His Blood,  
And His Body crucified.

"Blood and Body which He offered,  
Changed to Food for you proffered,  
By the Saviour ye adore,  
In the Wine which now ye pour,  
And the Bread ye eat of here."

Then the knights sing:

"Blessed Believing,  
Blessed in loving."

While the voices of the youths from mid-height answer:

"Blessed in loving."

And the voices of the boys from the utmost height cry:

"Blessed Believing!"

No wonder that people go out from this opera with hushed and subdued words, forgetting the rush of the world for a space!

We must remember that the Grail Supper is not an imitation of a celebration of the most Holy Eucharist. The Grail Cup, or Sangreal, was supposed to have been brought to England by Joseph of Arimathea, and to have contained a drop of the True Blood shed upon the Cross for the salvation of mankind. None but the pure and holy could uncover or see the Cup, and when at last the world became so very evil it was caught away to Heaven and found no more.

The last scene is wonderful, and can but produce a reverent and devout state of mind. Parsifal, having conquered the world, the flesh, and the devil, and having recovered the Sacred Spear, returns to the poor Knights, whose strength is gone because Amfortas can no longer uncover the Grail because of the wound in his side caused by sin. But the radiant Parsifal comes, the once "guileless fool," whose pathway he acknowledges to have lain "through error and through suffering," and he, robed in white, heals the wound of Amfortas, the King, by the touch of the Spear; and unveiling the Cup, holds it aloft, while from it shines and glows the Holy Light. Prostrate in adoration kneel the knights, while Kundry, the personification of Evil, now penitent, and clad in a nun-like garb, falls back and expires, and the unseen voices softly sing:

"Heuchsten Heiles Wunder,  
Ersusung dum Erisce."

"Wondrous work of Mercy,  
Salvation to the Saviour."

The Vision of the Holy Grail that Parsifal and Sir Galahad attained to, still waits in this sinful world for all faithful seekers, who will pause in the unseemly chase after wealth and pleasure which characterizes the American nation, and wait in stillness and quiet for the Divine Revelation that Eastertide may bring to them.

### READING ALOUD.

BY MARY JOHNSON SHEPPERSON.

**T**HIS READING to our "mothers" or children, we must choose very simple stories. They especially like tales of home, and something "funny." Mary Wilkins' stories are good, and so are Will Carleton's ballads, and James Whitcomb Riley's poems.

Avoid continued stories, or stories about the poor. If you remember, Mrs. Wiggs strongly resented the publicity given the Cabbage Patch. The poor do not like to be "put in books." Especially must one avoid anything which seems juvenile, in reading to adults. I deeply offended one woman in a hospital by loaning her *Alice In Wonderland*. She could not appreciate the humor, and felt she was being given a fairy tale. Do not explain what words mean, as this reflects unfavorably upon the woman's education. Substitute simple terms.

Stories for the holidays are always especially well-liked. The collection of "All Nations" and of "Classics" by Rossiter Johnson, are easily handled, and of a good length. Encourage the women to bring you stories to read aloud. This stimulates their reading, and makes them feel a sense of ownership in their "meeting." In the case of the Girls' Friendly Society, if the girls feel that you value their choice of books, they will make that choice a wise one.

Better than reading, is telling a story, or giving a recitation. I note that facial expression is much appreciated.

For children, what is better than our dear old fairy tales? They teach a kindly spirit, and the good and the bad always meet their just deserts. If you tell moral tales, let them be about *bad* little boys and their terrible end. Children never enjoy hearing about good little girls. Perhaps the comparison antagonizes them.

Pictures or illustrations are always enjoyed. Books of views of England can be cheaply bought, and these to accompany a tale of England, are dearly loved. Be sure, however, that your audience for an *English* story is not largely *Irish*. The two nationalities do not mix well. Sometimes the one tenement cannot hold both factions.

As to the manner of reading—let this be very distinct and slow, and vary your tones. Also look from your book frequently. A glance about the room, now and then, will enable you to feel the mental pulse of your audience.

Above all, do not let your form of entertainment confine itself solely to "reading aloud." Singing, music, an art lecture, are all happy substitutes. Remember, that "variety is the spice of life."

**I**F WE REALLY believed the promises of God made us in the Gospel, and dwelt upon them by a lively hope, till the future assumed a distinctness to our mental vision and brightened into a glorious reality, what joy could equal the Christian's joy?—*Bishop Jackson*.

To BELIEVE, not because we are learned and can prove, but because there is something in us, even God's own Spirit, which makes us feel light as light and truth as truth—this is the blessed faith.—*F. W. Robertson*.

## THE TRAINING OF THE CHILD.

*The Teacher and the Child.* The Elements of Religious Teaching in the Home and School. By H. Thistleton Mark, Master of Method, Owens College, Manchester, England. 12mo, 165 pp. Chicago: Fleming H. Revell Co. Price, 75 cts. net.

*Studies in the Art of Illustration.* For Teachers, Preachers, and Speakers. By Amos R. Wells, author of *Sunday School Success*, etc. 12mo, 240 pp. Price, \$1.25 net. Same Publishers.

*The Natural Way in Moral Training.* By Patterson Du Bois, author of *The Point of Contact in Teaching*, etc. 12mo, 328 pp. Price, \$1.25 net. Same Publishers.

*Character—A Moral Text Book.* For the use of Preachers, Sunday School Teachers, and Parents in training Youth in the Principles of Conduct. By Henry Varnum. New York: Hinds & Noble. 12mo, 424 pp. Price, \$1.50.

To a degree never before attained, there is to-day a deep interest in the moral and spiritual development of the child; indeed, there is not a little controversy as to what are the best methods, and means, and older methods are being superseded by more modern ones.

So long as the question is not what shall be taught for divine truth, but which is the best method of teaching the children the faith of their fathers, all of us ought to be interested in new educational questions in religious pedagogy.

*The Teacher and the Child* comes from a Professor of Method, and has all the broadness of view, sameness of statement, and definiteness of language that we expect from one in his position. But as Mr. Du Bois' graceful introduction truly says: "Prof. Mark is not only learned in pedagogical theory; he is a man of large observation and experience, and better still, a man of instinct and insight."

The volume is divided into two parts, The Training of Character, and The Training of the Mind, and under each we have an excellent presentation of both the theory and the practice of teaching. The suggestions and questions at the close of each chapter have a distinct training value of their own, since they call for thinking and choosing.

Two brief quotations will best present the author's standpoint. His opening words are: "One or two simple thoughts underlie all that is written in the following pages. The first of these is that we gain our surest guidance in child-training from observation and study of the child himself. The answer to the question, How to teach? is contained in an answer to a second question, How is the child able to learn? The child's way of learning will suggest our methods of teaching."

This is the way he begins Chapter VI.: "I knew an old gentleman who had once been a Sunday School teacher. There was a tradition about him, steadily vouched for, that he always closed his eyes when he was teaching, and that he became so wrapped in his subject that the boys in his class were able to slip away and leave him to pour forth his lesson to almost empty benches. . . . There are two things about this story which are suggestive in approaching the study of method in teaching. One is, that if teaching were nothing more than abstract thinking the old gentleman was right. But the obvious answer is that teaching is not abstract thinking; it is not talking into the air, although it nearly becomes so in the case just mentioned; it is a very concrete handling of concrete human beings."

On character training he says: "If asked to interpret child-nature in a single word, the only word that meets the case is Hunger. The child is hungry to know, hungry to do, hungry for companionship, hungry to be understood; yet we very often see these native hungers of childhood entirely overlooked."

The author's constant endeavor is to put his theories into practical form, and the book closes with six most suggestive outlines of lessons for children of different ages. The purchase of the volume will be a good investment for any teacher.

*Studies in the Art of Illustration* is from one who has written much on Sunday School subjects, and always with brightness and attractiveness; his present volume is no exception. This is his point of view: "Things are shadows of thoughts. Christ took more texts from the world than from the Book He made. This is one reason why the Bible is alive. Both Old and New Testament refuse to feed upon their own substance, but draw substance to themselves from nature and human events."

"This book is a study in the art of illustration. The pictures of truth it contains I have found in no formal gallery. I have not looked for them at all. They have flashed out at me from the advertising pages of the newspapers, the play of children, the clatter of machinery, the pageantry of nature. Any illustration worth the name must come that way."

As one reads his little parables of life and illustrations of truth, so simple, yet so full of teaching power, the frequent thought is—how plain! how suggestive! why do I not see the same truths every time I go out in the street, the market, the office, on the cars, the boat, or in my own home? He that hath eyes to see, let him learn how to see!

*The Natural Way in Moral Training*, is by the author of *The Point of Contact in Teaching*, and to thousands this fact will do away with any need of a formal review of the latest volume from the pen of Patterson Du Bois.

God made man a living soul and gave him a body in order that

the soul might adapt itself to and be master of a material world. We cannot see the living soul, we can see only the living body. If we know how to educate the body, then, says Mr. Du Bois, we ought to know how to educate the soul, for both are from God, both are man's, and both are governed by the same divine laws. The book is based upon the parallelism of physical and spiritual laws, the likeness between bodily nutrition and soul nurture. The book might well have been named *Natural Law in Spiritual Education*.

The author says: "The fundamental factors in nutrition, or modes of ministry to physical life, are four: Atmosphere, Light, Food, Exercise. These constitute our categories. Everyone knows what these terms mean. But as this book does not treat of physiology or hygiene in the physical sense, its function is to show the analogy and symbolic significance of these terms in the nurture and education of the soul."

The nurture which results from the mental and moral "Atmosphere" in which a soul lives, from the images which "Light" pictures upon his heart and brain, from the nourishment (not "by bread alone") which comes from his daily "Food," and the nurture resulting from the soul's own active "Exercise" of his powers—these are the main subjects of the book. It is crowded with interest to everyone given to the study of life, it points out with many practical illustrations how human character grows through these commonest agencies of life.

The chapter on "Nurture by Atmosphere," or the "Education of the Feelings," is the strongest in the book and is perhaps unique in educational literature.

Here is a quickening thought from the first chapter: "It is but a half truth to say that the methods of Jesus were educational. The whole truth is that He meant to be educational, and that He was the model towards which in its final analysis, the sanest modern education is tending. The deeper scientific pedagogy probes its problems, the more nearly do its conclusions find their prototypes in the principles and methods of the great Teacher. Whether He walked, or sat, or talked, or kept silent, whether He praised or rebuked, whether He was secret or open, whether he healed or turned aside and withdrew from sight—He was the consummate Teacher and Trainer. The one unique thing about Him as a teacher is that He seems never to have lost His educational consciousness or intent."

Here is a warning from the chapter on Nurture by Atmosphere: "The art of spoiling is within the reach of the dullest faculty: the coarsest clown, with a hammer in his hand, might chip the nose of every statue and bust in the Vatican, and stand grinning at the effect of his work. Parents will put into the hands of their children ridiculous parodies (perhaps with more ridiculous illustrations) of the poems which stirred their own tenderness or filial piety, or allow them to make their first acquaintance with great men, great works, or solemn crises, through the medium of some miscellaneous burlesque, which, with its idiotic puns, and farcical attitudes will remain among their primary associations, and reduce them throughout their time of studious preparation for life, to the moral imbecility of an inward giggle at what might have stimulated their high emulation, or fed the fountains of compassion, trust, and constancy. . . . We soak our children in habits of contempt and exultant jibing, and yet are confident that, as Clarissa one day said to me, 'We can always teach them to be reverent in the right place, you know.'"

Again the author says: "A valuable aid to atmospheric nurture is a measure of form and ceremony, of feasts, fasts, and holy days. Something beyond mere rational sanction is demanded by the instinct of reverence." Then follows eight pages of argument and apt quotation which might have been written by a devout High Churchman.

We had marked many other passages but we have no space for quoting them. The volume is a strong and most helpful one. It is unfortunate, however, that the first chapter should convey the impression of being written with haste, and by padding. It will turn away some readers from the very valuable chapters which follow. The book is rich in thought and illustration, and one of its strong features is the number and great range of its quotations; but there are too many of them. The volume would be stronger if it had more of the author's own good work and fewer of the theoretical quotations. The great value of the quotations also calls for an index. The author's masterly knowledge of human nature should have warned him of the danger of using political quotations; his theme is of vastly more value than the political opinions of anybody.

The book is a most valuable and suggestive one for pastor, parent, and teacher. It is because we believe that a second edition will be called for that we have pointed out its few faults as well as its many excellencies.

The object of the volume last named is stated in its sub-title. It is, as its publisher claims, "a systematic grounding of the accumulated teaching of all times, a complete standard of morals for both the young and old; of over 400 pages, with complete index, covering nearly every character-trait, precept, epigram, and topic," in the whole field of ethics.

The book is good in its plan, good in its matter, good in its aim, yet it is of very limited value. It consists entirely of abstract precepts, ethical epigrams, moral rules, and glittering generalities.

Character is personal, and yet from beginning to end the book is theoretical, impersonal, abstract.

The Divine Teacher did not say: "One bidden to obey and refusing, but afterward obeying, is a better example of obedience than one who obeys in word but not in deed." But He did say: "What think ye? A certain man had two sons: and he came to the first, and said, Son, go to work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second and said likewise. And he answered and said, I go, Sir; and went not. Whether of them twain did the will of his father?" If Mr. Varnum had followed the Master's method he might have made a very helpful book.

ALFORD A. BUTLER.

## Literary

*Social Ethics. An Introduction to the Nature and Ethics of the State.* By James Melville Coleman. New York: The Baker & Taylor Co.

While there is much in the volume before us to admire, much in its tone and in the end for which it is written, we cannot refrain from criticism which may seem to be severe. The fact is, we disagree utterly from its premise or point of departure, and deem the same unproven. At the end of the first chapter on "The Nature of The State," the author says: "The conclusion of the matter seems to be that social facts prove the State to be a psychic organism." We confess we are baffled by this expression "psychic organism." Organism we can understand, though we cannot accept the thought that the state has life in itself; but psychological or spiritual life has no meaning for us whatsoever when "psychic" is attributed to the state.

A clearer thinker than the author, the late Dr. Mulford, wrote: "The evidence of the origin of the nation is also in its being as a moral person." We observe that the sense is not changed by substituting state for nation or *vice versa*. This statement of Mulford received much attention from all sorts of thinkers, and, after an exhaustive discussion, has been discarded as idealistic and untrue. How much more visionary the premise of Prof. Coleman is, we leave to the reader when he compares the expression "moral person" with "psychic organism." The first is simple and direct, the second complex and indirect. It is probably for this reason that the subject matters of the book are never exhausted in any especial chapter, but are treated over and over again in a fashion which leaves but little impression upon the mind of the reader.

We cannot but wish that Prof. Coleman had been contented to sit longer at the feet of the masters of statescraft "who know," and to have followed more closely their leading than to have sought so persistently for original conceptions. His aim is high, nothing less than "to win America and the world for the Christ, the King," and his contribution to a consummation so devoutly desired ought to have weight; but we fear that there are but few who will take the trouble to study a book on the State which sets forth at the outset the definition: "The State is the Social Spirit," and makes this same definition "the basis of the discussions which follow."

We do not desire to set a definition over against Prof. Coleman's, but surely the State is more than "the Social Spirit," though we recognize that in every highly constituted state there is such a thing as an indefinite spirit, made up of the thoughts, feelings, and aims of the people who think, which gives direction to the actions of those who do not. We have never seen any reason to believe that God created the state and gave it life, rather have we been contented to perceive that the old dictum of Aristotle was right—that man is by nature a political (social) being, and that he himself has made the state out of his humanity, as his humanity has had need, developing his creation out of the first existing institution, the family. And we see that, as the family has its economic and religious interests, so has the state; and so must it have a care for them, and provide all things necessary for their support and proper development. And if it be asked how can the state, which is not a moral person or a psychic organism, do these things, we answer, in the same way that a corporation can do and does, through its organizations, which we call institutions, administered by its members thereto assigned by tradition or appointment, elective or administrative.

WILLIAM PRALL.

*The Parables of Man and of God.* By Harold B. Shephard, M.A. London and New York: Longmans, Green & Co.

This little book needs no excuse for being, as the author seems to think, but it does need excuse for being but "a rapid passage along a line of thought from science through reason to religion." We cannot but deplore the fact that so few modern writers take the time necessary to produce something that may be permanent in philosophy or religion; and Mr. Shephard has a theme which, if carefully wrought out, might have made him a leader in the thought of the day. The conception of the book is admirable, and it ought to have

wide currency; no truth that we possess in science or philosophy is absolute, but relative, and all we know we have learned by the way of parables.

The chapter on the parables of science is by far the strongest and most cogent, and probably led to the writing of the rest of the book. Though we were not entirely unacquainted with the thought, we are surprised to see how limited is the knowledge that science brings to us, and how far back of all her formulæ lie the Infinite and the Eternal Reality. The distinction, too, between agnosticism as an attitude of mind and as a system of philosophy, is clearly drawn, as is also the wide difference between "The Unknowable" and "The Inscrutable"; but we fail to understand the reasoning that sets forth: "If humanity and state are organisms [which we deny] the mind is no less such." Such a conclusion is too irrelevant even for a half truth to be proven by parable. An organism surely must have a distinct and separate existence, which the mind of man has not, but is bound up with the body, and, somehow, the soul. But if some reader should accept the fact as proven that the mind is an organism, we fear there are few who will go so far as the author and believe that there is "in knowledge the same inherent power or guiding purpose which causes and directs growth in all organism," and that, therefore, "knowledge is an organism." We do not understand that "knowledge" is something that exists apart from the mind of God, or as reflected in the mind of man, God's creature and image.

W. P.

*Mrs. M'Lerie.* By J. J. Bell. New York: The Century Co. 1904.

An immensely interesting book, full of Scotch humor—eminently readable. It is made up of a series of dialogues and encounters, chiefly between Mrs. M'Lerie and her friend Mrs. Munro. The reader becomes strongly attached to the characters, and the book is undeniably wholesome.

"Ay; an' mony's the time I've heard him say he wud as shin pit money on a horse-race as intil a disruption sale."

"Subscription sale."

"Aweel, it's a' jin. An whut's a rattle but a disruption sale?"

*After Prison—What?* By Maud Ballington Booth. Chicago: Fleming H. Revell Co.

Mrs. Booth has produced a book of intense interest upon a subject to which we all ought to give much more attention than we do. Most people who at all think about this subject agree that prisoners, upon their discharge from prison, ought to have the opportunity of a new career. But we feel very hopeless and helpless about it. Now Mrs. Booth's book is one to put hope into us, and to show us that help can be given and is appreciated. Mrs. Booth writes with knowledge and enthusiasm; but she also supplies the information which shall convince the reader. There is hope for the released prisoner—when there shall be enough Mrs. Booth's in the world.

THOMAS WHITTAKER has issued a new edition of *The Battles of Peace*, being Sermons at the Chapel of the Theological School at Cambridge, by the Rev. Dr. George Hodges, Dean of the Seminary. The same publisher has just brought out a third edition of *In Paradise*, studies in Eschatology, by the Rev. Dr. Charles H. Strong of Savannah.

### Poetry.

*The Quest and Other Poems.* By Edward Salisbury Field. Price, \$1.25. *Voices and Visions.* By Frank Baldwin Wiley. Price, \$1.25.

*At the Rise of the Curtain.* Dramatic Interludes. By Francis Howard Williams. Price, \$1.50.

Three books of Poems published by Richard G. Badger. The Gorham Press. Boston.

*The Quest* and most of the poems that are printed with it, create a tone of sadness and are permeated by a spirit of hopelessness, especially with regard to the belief in a future life. Now and then the author rids himself of his despondent fit and then he utters some beautiful thoughts in exquisite settings. Surely a poet's soul should taste of the hope of spring, the joy of summer, and the golden beauties of autumn, as well as of the gloom of a dark winter's day. Mr. Field might find a Quest for happiness much to encourage him if he would look on the brighter side of life.

*Voices and Visions* is a collection of poems which seem to have sprung spontaneously from the heart of the author, therefore they are full of life and vigorous hopefulness. There is a gracefulness about them that is attractive, and as their scope covers the wide field of thought even including children's enjoyment on a lawn mower, they deserve many readers.

*At the Rise of the Curtain* consists of three Preludes, Holyrood dealing with the murder of Rizzio; Nemesis and Marie del Carmen. The writer exhibits a keen sense of the dramatic principle and idea and ought to be able to develop this by a more pretentious play than any of these three. The stage at present needs toning up, and a supply of plays written for the purpose of portraying life as it is, and not quite so bookish as it is represented, to be the adaptations from historical and other novels now furnished us. We hope Mr. Williams will continue his work, and there seems no reason to doubt that it will be accepted if it keeps up to the standard set in this publication.

## The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

### CHAPTER XXII.

LITTLE SUNLOCKS.

**C**HIRSTMAS is a time for memories to haunt even the most callous-hearted of mortals; hence it happened that a certain dusty corner to which remorse had long been delegated by a hardened sinner, grew uncomfortable in its increasing dimensions, until it urged its master to leave his comfortable hotel quarters, where the man of leisure was spending his queerly acquired wealth, and set out in search of the one face that he hoped would look lovingly into his as in days gone by.

It was but the shadow of a hope the man carried in his heart upon that strange journey—a hope that the face he remembered might have remained unchanged, and that the eyes might still look into his bleared ones with their former trustful expression. Did he dare to think the passing years had left the face as he remembered to have seen it last, as he bent over an unconscious sleeping child in a beautiful woodland spot, and when even the shadow of his presence stirred to troublous dreams the child's sweet slumber? How the scene came back to him as he sat in the smoking car of a southbound train and closed his eyes in reverie. Instead of the rows of seats and the men lounging in various attitudes in front and to rear of him, there came to him a vision of a moss-carpeted dell, where overhanging vines festooned the trees and wild flowers, blue as the heavens above, and instead of the heavy, nauseous atmosphere of the close smoking car there was a fragrance of pine and hickory upon the mountain air. Only now and then in such a life as his could the softening hours come to redeem his bankruptcy of soul, and the man's face, in which deep furrows of dissipation had banished long since the traces of a physical beauty that had once defied time, became softened into unwanted gentleness of expression. Still the train sped on, and the men around him came and went, some casting curious glances at him as he sat absorbed in thought; others, passing by with the careless unconcern with which men jostle one another in their travels through the world (which is after all but a flying passenger train for the most of us, with its petty way-side stations, its green fields of which we catch but a fleeting glimpse as we rush onward; and its cities, where in hurrying crowds and in the clutch of business we most of us find our transient homes).

But this train upon which our traveller was speeding came at length to a wild mountain gorge, where two famous rivers meet and flow together oceanward. Upon the brow of a steep hill, a straggling, unattractive hamlet sloped upward toward the blue horizon, and on the enclosing mountain side a few more pretentious houses were set here and there in the midst of cleared tracts, while over the confluence of the two rivers a magnificent suspension bridge afforded transit for the trains that rushed to and from this important railroad junction, with its long tracks stretching to the four points of the compass.

And here the traveler arose and left the train. He was unencumbered with baggage of any sort, and as he stepped off the car platform to the bridge, the conductor, who had at intervals of the long journey eyed the passenger with a certain curious gaze, as though the face were not wholly unfamiliar, yet one he could not recall, asked with a show of interest, "Do you change cars here, sir?"

"Yes," replied the traveler, indifferently, as he turned and walked away in the direction of the dingy station where a crowd of passengers awaited impatiently the next train southward, which was already two hours behind time, but he did not join the crowd, and after hovering around the place for half an hour or so, slipped off unobserved by a mountain path which no railroad was acquainted with. Such wild loveliness of nature as now enclosed the traveler is not often to be seen; in many places the trail was almost obliterated, for few were hardy enough to take that lonely walk through the heart of the great forest, where the danger of losing one's way is even greater than the peril of encountering wild beasts who have their dens in these mountain caverns, but our pedestrian showed no signs of fear, and had no difficulty in keeping the right direction toward the

goal of his journey. As the afternoon wore on, a soft haze pervaded the forest, for winter had not yet set in, and though December was almost gone, no snow had yet fallen. The mistletoe hung high upon the trees and the green holly bristled around him as he walked rapidly on. He thought, with almost a heart pang, of a time when he would have climbed to any height to obtain the opal-hued mistletoe berries, or would have pricked his fingers readily in gathering the sharp-thorned holly branches with their crimson berries, so appropriate for Christmas decorations; but now he gazed dully upon these treasures of the woods, the cynical lines growing deeper about his mouth and his haggard eyes.

Then night came on in the forest, but he feared not the darkness, rather preferred it to the searching light of day, but when he reached a certain thicket at the base of a mountain where the river curves around, he lingered for some moments, muttering to himself:

"So the old man has gone! His was a wild life, too; but yet it was not dishonorable, and the stains upon his soul were not so dark as others I have known. I loved him not in life. I wronged him beyond forgiveness—and he is dead. May he rest in peace, as the saints say; but the sinners dare not utter such words. They are all dead or dying, those faces I have known, and his never looked upon me but in hatred. Even the devil must have his due, so I remember the dead man to have said upon this very spot. But the devil is my best friend. I would find him agreeable at this moment, but for that child's face—it bothers me with its tenderness and seems to plead for one sinless night; so I'll leave the comfort of the bottle for a more evil hour, when all hope is fled, but I must seek a less gruesome spot than this to spend the night in. Ugh! I never felt the shadows creep upon me as they do to-night—there's the old hut! can I sleep there? No, sleep would flee away forever. I'll lie here under this friendly oak, out of sight of past reminders."

And he slept; for even the wicked sleep at times as soundly as the innocent infant in its cradle; and the sun had risen long before the sleeper opened his heavy eyes, for in that dense forest the brightest sunshine makes but a twilight of the early morning hours. The traveller awoke and arose. From a spring near at hand he drank, having cleared away the dead leaves from the surface of the cold, sparkling water, and that draught brought a clearer light into his eyes than had shone there for many, many years!

Without other breakfast than the spring water, the man resumed his journey; but now, as he neared civilization, a strange cautiousness began to exhibit itself in his looks and movements. He no longer walked rapidly and unconcernedly ahead, as he had done the previous day, but he moved slowly along and took circuitous paths, as if avoiding the highroad and the eye of man. It was necessary, however, for him to cross the main road in order to reach his intended destination. As he came within about twenty yards of the place, he halted, took out his watch, looked at it carefully, and remained leaning against a tree trunk in a listening attitude for some fifteen minutes or so. The sound he had expected came presently, a distinct rumbling of heavy wheels, which grew louder as the vehicle approached. From his post of observation he could see the road, yet not be seen, and he watched with some interest the passing stage.

"Not a whit changed all these years!" muttered the man, "Rip Van Winkle could come back here after twenty years to find things just the same, I warrant." Then he moved cautiously, casting a somewhat curious glance at a certain large chestnut tree by the roadside, as he crossed into the forest beyond and continued his march in a southerly direction, beginning to feel somewhat faint from his long fast and continuous tramping over rough and stony paths, but still he went on until he neared the place where he had last seen the child whose face had never ceased to haunt him.

When he reached the spot, he found it deserted; no signs of childish habitation were visible, and the bushes had grown up thickly about the fairy dell; even the path he remembered as leading from it to the house beyond was well nigh obliterated, as if the place were all but forgotten. The traveler sat down to rest and contemplate the scene before him, wondering what should be his next move. He drank a little brandy from his flask, but not more than enough to stay his strength; then he sat quite still, but with an expression of alertness upon his countenance. His next move was a strange one, indeed; he sprung suddenly to his feet, as if a sudden inspiration had come to him, and the next instant he was climbing the tree overhead. It was a tall one, and he climbed as high as he dared, then

paused on the topmost branch to take a survey of the surrounding premises. A surprised look overspread his face as his gaze took in the Leeton farm on the opposite bank of the Shenandoah, and the surprise increased as he realized the extent of the changes that had taken place within the years since he had visited the Valley. He could see children moving about the yard, where the new frame house but illy took the place of the former commodious mansion, and he saw, also, a man on crutches standing in the doorway. He turned his gaze hastily toward Monteagle, half fearing that the old stone house had disappeared with its ante-bellum neighbors; but no! there it stood, grim and gray as of old, its turrets still rising skyward, and towering above the ancient oaks that surrounded its walls. The man in the tree looked again toward the river; this time he saw a sight which made his heart stand still. A man in blue jeans clothes, the usual working garb of laborers in that section, was pushing off from the shore, having just lifted from the boat a tiny girl, whose golden hair gleamed in the noon sunlight as she started to run up the path to the house, accompanied by an old dog, who followed his little mistress closely as she ran homeward.

The man descended the tree hastily and walked in the direction of the path by which the child and dog were making the ascent. He paused as they neared, his heart in his throat, as it were, and he feared to frighten the little one, who was singing gaily as she bounded on.

"Has time stood still?" the man asked himself as he recognized the features of his dreams; then he started forward, with one involuntary exclamation, "Charlie!" The little girl started at the sight of the stranger, and as the dog growled, she drew closer to it and laid one tiny, dimpled hand upon the creature's shaggy head. She was not used to seeing strangers, as there were few passers-by in that quiet mountain region, and she looked a little frightened as she gazed into the man's face, which was eager with its strange emotion.

"Charlie!" he cried again, half stretching out his arms, then letting them fall heavily to his side, as the child made no motion toward him.

"Charlie's gone!" she said, presently, with a little catch in her breath that reminded him again of the real Charlie of long ago.

"What's your name, then, if it is not Charlie?" the man asked, gently; and the child, reassured by his tone, answered shyly:

"Ise little Sunlocks!"

"Little Sunlocks," he repeated wistfully. "Is that your real name, child?"

"My real name is Hawy Lindsay," she said lispingly, yet with a half mischievous look in her blue eyes, as they regarded the questioner with the interest of a child in something new.

"Do you know Charlie?" he asked next.

"Yes, sir; but Charlie's gone away—oh! a long time—" for six months seemed so many years to the baby mind.

"Where has Charlie gone?" asked the man, coaxingly. But the child shook her golden curls for reply, and repeated again:

"Charlie's gone away!"

"Do you love Charlie?"

"Yes—I love my Charlie; she made me pitty dwess," said the little one, smoothing down that self-same embroidered frock over which her aunt had spent so many hours of loving toil.

"I love Charlie, too," said the man, and he stooped forward, touched the child's hand, and kissed the hem of the little dress reverently. The child uttered a little frightened cry, the dog leaped forward and seized the man's arm, inflicting a gash with his teeth. At any other time the man would have felled the dog at a blow, but now, with the child's eyes upon him and the memory of Charlie in his heart, he simply shook off the beast and said to the little one, "Don't be frightened, child; and when you see Charlie tell her that some one who loved her when she was a little girl like you kissed the little white dress her fingers made. Can you remember that?" he asked, longing, yet not feeling worthy to gather Douglas Lindsay's child in his arms and kiss her as well as her dress. But a heavier step than that of little Sunlocks was coming up the path, and in another moment, before escape was possible, the child's father and the traveler stood face to face on the lonely mountain side.

[To be continued.]

THE HOURS of life pass, they do not return; they pass, yet they are not forgotten. But the present is our own; we may resolve, if we will, to live as men who live for the glory of an Incarnate God.—Selected.

## The Family Fireside

DECATUR AND THE "PHILADELPHIA."

By ROLAND RINGWALT.

**T**HIS WAS a hundred years ago, in February, 1804, that Decatur burned the *Philadelphia*, and the importance of Decatur's triumph, as well as the gallantry he displayed, ought to be told in every schoolhouse.

The loss of the *Philadelphia* meant to us a great deal more than the value of the ship and guns. Our Tripolitan enemies had suffered heavy loss from the blockade of their port and the consequent stoppage of the piracy in which they delighted. They feared that the Americans would enter their harbor and bombard their town. It is thought that our chances for an honorable peace were fairly good when the *Philadelphia* ran aground and fell into the hands of the enemy.

In the language of Wall Street, this was a bull movement in Tripoli. An American frigate was a prize, and would be a powerful aid in the defence of the port. Besides this, the capture of three hundred and fifteen Americans led the Bashaw to hope for generous ransoms. Exactly as a man holds cotton, oil, or wheat in expectation of a rising market so the pirate chieftain held his prisoners, expecting to make a handsome profit on them. There was not a Moor in all Barbary who had not heard some legend of gold and jewels paid down to redeem Christian slaves, and many of these legends were true. Even if we forget the names of all the rest of the Europeans who were held in Barbary's clutches no one will forget the greatest and most memorable of them. Cervantes was a captive, and his ransom came in the very nick of time.

Both Decatur and Stewart volunteered to run into Tripoli and carry out the frigate, but Commodore Preble entrusted the work to Decatur. Decatur thought it possible to restore the *Philadelphia* to her old place in the squadron, and was sorely disappointed when the veteran Preble overruled him. Preble's courage never led him into rashness, and he had seen hard fighting before Decatur was a schoolboy, hence he took precautions his junior would have neglected. First a small Mediterranean vessel, the *Mastico*, renamed the *Intrepid*, was chosen in the hope that the Tripolitans would not be suspicious of a craft with nothing of the American look about her build, spars, or rigging. Next he chose Salvador Catalano, a good Mediterranean name, for her pilot, and third he ordered Decatur to set fire to the frigate and not to attempt to bring her out of the harbor. Decatur's whole band consisted of seventy-four officers and men, crowded into a vessel of less than fifty tons. The meat was bad, and the crew had to exist chiefly on bread and water, but everybody took his share of the hardships, including a heavy gale of six days' length. Stewart sent a few men from the *Siren*, and on the fifteenth, on a calm evening, the little *Intrepid* reached the harbor. The men lay on the deck, covered with coats and old sails, or hidden behind the bulwarks, and Salvador Catalano looked as if he might have been in a hundred Mediterranean ports. As the *Philadelphia* hauled, Catalano answered that his vessel had been damaged in the gale and that she wished to lay beside the frigate. The Turks were full of questions about the cargo, and seemed willing enough to grant the request; indeed they even sent a boat with a rope. But in a few moments they grew suspicious, and ordered the ketch to keep off, and began to cry "Americanos." It was too late, however, for the Americans had drawn close to the *Philadelphia*, fastened alongside, and there was a rush to see who should be first on board.

Decatur's foot slipped, Laws was caught by his pistol belt, and Midshipman Charles Morris was the first man on the deck of the *Philadelphia*. A moment later and everybody else was with him, the Turks were thrown into panic, and after a struggle of less than ten minutes, Decatur was in command. Numbers counted for little against discipline, and Turk after Turk jumped overboard. The next thing to do was to carry out Preble's orders and use the combustibles. In a few minutes the ship was blazing from stem to stern, the Americans cut loose, and got clear of the burning ship. Not one of our men was killed or wounded; but one injured Tripolitan was taken on board to save his life.

The boarding and the work of setting fire to the ship had

s silently as possible, but once clear of the Philadelphia of the *Intrepid* gave three cheers. Even sleepy Tripoli could not endure this taunt, and batteries and harbor roared from their poorly aimed guns. It was better than any Fourth of July display to see the frigate burning, to watch the fire run up the rigging, and to hear the guns of the *Philadelphia*, as they became heated, go off—their shot going straight towards the town or towards Fort English. The Tripolitans had kept up their fire, but one hole through her top-gallant sail was the extent of the *Intrepid's* damages. It was a splendid piece of work; and Nelson called it "the most daring act of the age."

Nelson's praise was deserved. We ought to add that the feat in Tripoli harbor was the first great act of the American navy since the Revolution. The struggle with France had seen some good fighting, but equally good service had been done by fifty or a hundred English captains. Our small force had put an engagement like Aboukir or Copenhagen out of the question. The early struggles of the Tripolitan war had shown that we possessed courage and seamanship; but in those days of great sea fights our deeds passed for skirmishes. Here was something great. Blake, Hawke, St. Vincent, or Nelson might have been proud of Decatur's triumph. It gave the service a new hope, and taught the Moors a new respect for their foemen from over the sea.

#### A LIVING OR A LIFE.

BY THE REV. CHESTER WOOD.

**H**AVE you ever thought about it? I mean, have you ever stopped to consider whether you were using your time and your strength of body and mind for the mere purpose of making a living, or whether, ever beyond and above this, you are conscious of trying to make a life?

Of course, you may go on from day to day simply thinking of making what is called a living, and you may do this in such a way that you are also making a life which is a comfort to yourself and to others. In fact, this is one way of making a life. You transact your business so that it is a benefit to all; so that the still small voice of your conscience does not reproach you for wrong-doing to yourself or to those associated with you.

But this is not the best way, the highest way of making a life. You are depending too much on yourself, your dollars and the mere things connected with those dollars.

It is not what you put into your pocketbook or your bank account that is of real value to you; it is what you put into your life.

It is not dividends and profits from dollars and things that are indications of success, but character.

You can hold a silver dollar or a quarter so close to your eyes that you will shut out all the beauty of the world—yes, even the light of the sun itself.

So you can hold the idea of making a living that it will shut out your real self and all real humanity about you; and yes, even God.

This is what many are doing. And the result is disastrous to their lives. They are going about blinded and deafened; blinded and deafened by the dollars bound so closely over their eyes and ears.

And so they lose the beauty of life.

Yes, but let us stop and try to realize whether or not we are like them. Just spending all of our opportunities in making a living, or whether we are making a life. Whether we are striving to gain and hold the dead things of the world and so making ourselves like them; or whether we are alive! Alive to our living selves. Conscious of the glorious fact that we are children of God, and that there is no real living unless we are making our lives after the Pattern Life which He gave us in our Lord Jesus.

#### A MISUNDERSTANDING.

MRS. BROWN, an earnest woman, full of missionary spirit and of her rector's suggestions; to Mrs. White—pretty, generous, and very well to do:

"Aren't you coming to our Woman's Auxiliary meeting, Mrs. White?"

"I don't know. How can I help you?"

"By your presence!"

Mrs. White, with an air of relief:

"Oh, certainly. I can't come, but I'll buy you presents."

#### THE STORY OF THE COCO TREE.

A PAGAN MYTH AND A CHRISTIAN TRUTH.

**H**MONG the dwellers on one of the South Sea Islands, there is a myth that is suggestive of the highest Christian truth.

The coco trees, with which the islands are covered, afford the main source of material comforts to the simple beings who pass their lives on these dots of land in the midst of the sea. The wood of the coco tree is built into huts in which they live. The fibre of its bark is woven into the mats that strew their floors, and into their scanty garments and coverings.

The cocoanut furnishes a bread substance and oil, and its milk is the chief nourishment of the children. The trees with their tall, straight, shapely trunks and tufts of plume-like foliage tossing in the ocean breezes, or swaying to the music of the waves, are the islands' chief adornment. What wonder that even the savage mind sought, in some way, to account for so rich a blessing!

Tradition says, that ages ago, when the little islands had just pushed their heads above the bosom of the sea, and when no green thing grew on this newborn land, and when mortals satisfied hunger with fish caught from the sea, there appeared a maiden of surpassing loveliness—a maiden born of the Earth Goddess and a mortal.

In the birth of this fair creature, the Earth Goddess had fulfilled her destiny in the new land; but e'er she disappeared, she left this parting message as a solace to her child: "When I am gone, my child, take of the fish that sparkle in the ocean waves, one of hue more bright than most thou seest. Deep in the earth's hard bosom, bury this. Water the spot each day with tears thou sheddest for the loss of me. Watch thou with careful eye. At length shall spring from rock made soft by tears of thine, a beauteous form. Guard well its growth, and when it shall have reached ten times the height of mortal man, and draws new life from sun and air and upward looking toward the sky, 'twill bring thee joy, and thou shalt sorrow never more for me."

The sorrowing maiden placed the bright fish deep in the earth, and each day as she wept in memory of her goddess mother, her tears fell on the sacred spot.

In course of time, the soft earth opened, and a tiny form appeared that grew each day more and more wondrous to behold, until at last a full-grown coco tree stood against the sky, and hung beneath its leaves its sacred fruit for mortals' sake.

Such is the story of the coco tree. Can it be that the idea of joy out of sorrow, of highest happiness out of deepest pain, has become enshrined in this pagan myth by mere chance; or is even the savage heart, in some dim way, conscious of this mysterious truth of life? Is not the myth an instance of the fact, that the great truths, so slowly and so painfully wrought out in each individual life, and again in the universal life of humanity, are the primal possession of the little child and the primitive races; that the development of life, individual and universal, is but a growing consciousness of the truth that is within?

E. L. G.

#### CHRISTIANITY IN JAPAN.

DURING the last fourteen years, Christianity has made great strides in Japan. There are now about 120,000 enrolled Christians in that country, of whom a third are Protestants, and the rest are divided between the Greek and Roman Churches. The Christians, however, exercise an influence altogether out of proportion to their numbers. They have never had less than four times their proportionate number of members in the diet—the Japanese houses of parliament. In the house of commons, the president, or premier, is a Christian, also one of the cabinet ministers. Three of the great Tokyo dailies are largely in Christian hands, and several others have Christian editors. From 2,500 to 3,000 Japanese leave the Christian schools every year, after an average course of four years. Their influence is increasingly felt, so much so that Buddhists have taken to forming rival young men's associations, women's and children's societies, and charitable institutions and schools according to Christian patterns. Two judges of the Supreme Court of Appeal are also Christians. In fact, Christianity now stands on the same footing as Buddhism or Shintoism, the old faiths of the country. Yet not so long since the Christian missionary pursued his work in Japan at the peril of his life.—*Chicago Journal*.

EVERY attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the cause of Christ.—*Dean Stanley*.

## Church Kalendar.



March 1—Tuesday. Fast.  
 " 4—Friday. Fast.  
 " 6—Third Sunday in Lent.  
 " 11—Friday. Fast.  
 " 13—Fourth Sunday (Mid-Lent) in Lent.  
 " 18—Friday. Fast.  
 " 20—Fifth Sunday in Lent.  
 " 25—Friday. Annunciation B.V.M. Fast.  
 " 27—Sunday (Palm) before Easter.  
 " 28—Monday before Easter. Fast.  
 " 29—Tuesday before Easter. Fast.  
 " 30—Wednesday before Easter. Fast.  
 " 31—Maundy Thursday. Fast.

## Personal Mention.

THE address of the Rev. FREDERICK D. GRAVES is changed from Ord to St. Paul, Neb.

THE REV. ROBERT W. HEWITT has resigned St. Paul's parish, Harlan, Iowa. His address for the present is Mendon, Illinois.

THE REV. ALFRED IZON, assistant at Trinity Church, New Castle, has accepted a call to the rectorship of Ellwood and Greenville, Pa.

THE REV. POYNTELL KEMPER of St. James' Church, Philadelphia, Pa., has resigned the assistantship, to take effect Easter day. Address after March 15th, 244 Farwell Ave., Milwaukee, Wis.

THE REV. W. H. MEARS has resigned the rectorship of St. Philip's Church, Cincinnati, and accepted temporary charge of St. Stephen's Winton Place, Cincinnati, Ohio.

THE REV. W. L. MELLICHAMPE of Jacksonville, Ala., has taken charge of the churches at Reidsville, Milton, Cunningham, High Point, and Thomasville, N. C. His address is Reidsville, N. C.

THE REV. SAMUEL G. PORTER has removed to Fond du Lac, Wis., conducting services at North Fond du Lac, Neenah, and Menasha.

THE address of the Rev. S. A. POTTER in future will be St. James' Rectory, Monkton, Baltimore Co., Md.

THE REV. J. N. RIPPEY, M.D., has taken temporary charge of Trinity Church, Fort Wayne, Ind., Diocese of Michigan City. Address accordingly until Easter.

THE REV. H. E. RYERSON has been appointed missionary in charge of Holy Cross Church, North East, and Grace Church, Miles Grove, Diocese of Pittsburgh, and entered upon his duties on March 1st, with residence at North East, Pa.

THE REV. DR. F. C. H. WENDEL, sometime acting vicar of the Italian Mission Church of San Salvatore, New York City, has accepted the Bishop of Long Island's appointment as priest in charge of the Cathedral Mission of the Transfiguration in Brooklyn. His P. O. address remains 3 Shiple St., Forest Parkway, Woodhaven, L. I., New York.

### ORDINATIONS.

#### PRIESTS.

CALIFORNIA.—On the Feast of St. Matthias, being Wednesday in Ember Week, in St. Stephen's Church, Gilroy, the Bishop advanced to the Priesthood, the Rev. JEROME FEASTER TRIVETT and the Rev. THOMAS CHALMERS MARSHALL. The Bishop preached the sermon, taking for his text: "And the lot fell upon Matthias." Six clergymen were present from various points in the Diocese.

Mr. Trivett is a graduate of the Church Divinity School in San Mateo, and has reached the priesthood after having made full proof of his ministry. He is in charge of the church in which he was ordained, and expects to remain there, the people having recently built a very satisfactory rectory.

The Rev. Mr. Marshall came into the Church from the Presbyterian ministry, and while pursuing his studies at San Mateo has been in charge of St. Peter's mission, Redwood, and the mission at Belmont. He will remain temporarily at Redwood.

INDIANAPOLIS.—On the Second Sunday in Lent, February 28th, the Rev. JOHN HENRY HEADY, R.A., was advanced to the priesthood in St. John's Church, Lafayette, Indiana, by the Bishop of the Diocese. The candidate was presented by the rector of the parish, the Rev. Charles Smith Lewis, and the sermon was preached by the Rev. John Mitchell Harper, of Columbus, both of whom united with the Bishop in the laying on of hands.

QUINCY.—The Rev. PAYSON YOUNG, late of the Lutheran ministry, in St. John's Cathedral, Quincy, on the Second Sunday in Lent. Dean Moore was the preacher and presenter. Four presbyters were present and assisted in the service. The Rev. Mr. Young has done excellent work at Pittsfield, to which place he has been assigned as priest-in-charge.

WESTERN TEXAS.—On the First Sunday in Lent, February 21st, the Bishop of the District Ordained to the sacred order of priests, in Emmanuel Church, Lockhart, the Rev. J. H. SWANN, deacon in charge. The candidate was presented by the Rev. A. W. S. Gardin. The preacher was the Rev. M. A. Barber of San Marcos, under whom Mr. Swann has worked for the past year and a half. The Rev. S. M. Bird of Houston was also present, who, with the above named priests, united with the Bishop in the laying on of hands.

### DIED.

BARNES.—Entered into life eternal, after a lingering illness, at her home in Hot Springs, Arkansas, on February 18, 1904, Mrs. MARY E. BARNES, widow of the late Col. James L. Barnes. "Requiescat in pace!"

BONNAR.—On Sunday evening February 21st, RACHEL EUPHEMIA BONNAR, daughter of the late Rev. James and Eliza Bonnar.

"Requiescat in pace!"

KELLY.—Entered into rest on February 24th, 1904, at her home in Utica, N. Y., in the 74th year of her age, SARAH E. KELLY, widow of John White Kelly, and daughter of the late Donald K. Green.

"May light perpetual shine upon her."

MCKEE.—At his home in Lincolnton, N. C., on Ash Wednesday, February 17, 1904, VARDY ALEXANDER McKEE, in his 86th year. His wife and seven children survive him.

PARSONS.—Entered into rest in East Cleveland, Ohio, Mrs. MARY E. PARSONS, the mother of the Rev. J. H. Parsons, Friday, February 12, 1904, in the 71st year of her age.

STARR.—Entered into the rest of Paradise, from her residence in Middletown, Conn., February 20, 1904, in her 89th year, HARRIET WETMORE BUSH, daughter of John Churchill Bush and Julia Wetmore, deceased, of Ogdensburg, N. Y., and widow of Gen. Elihu W. N. Starr of Middletown, Conn.

Grant her, O Lord, eternal rest, and may perpetual light shine upon her.

STROWGER.—Entered into rest, at Webster, N. Y., on the morning of February 22nd, Rev. SAMUEL WESLEY STROWGER, late of Cape Vincent, N. Y., aged 70 years.

### IN MEMORIAM.

#### THE REVEREND CLINTON LOCKE, D.D.

The Rector, Wardens, and Vestry of Grace Episcopal Church of Chicago desire to record their sense of deep sorrow for the death of the Reverend CLINTON LOCKE, D.D., formerly, and for so many years, the beloved Rector of Grace Church.

We speak for all the Parishioners of Grace Church; for all the Guilds that he organized in aid of charity and that still remain in active work and membership; for all to whom he administered the Holy Rite of Baptism and later on presented at the Altar for Confirmation; and especially for all who passed in and out of St. Luke's Hospital, the recipients of its gentle care and unselfish charity. All these knew and loved Dr. Locke.

He came to Grace Church in July, 1859. He was then about thirty years of age—had been less than three years in Orders, but even then was a man of superior scholarly attainments, an eloquent preacher, and of a strong magnetic personality. The church was then located at the corner of Peck Court and Wabash Avenue, in primitive quarters, and with limited resources, but under the blessings of God and the untiring

labor of its new Rector, it was soon recognized as one of the leading churches of the city. Within a few years he realized that the parish had outgrown its environs and that a new church would soon become an absolute necessity. The necessary funds were quickly pledged, the foundations of our present church laid in 1867, and completed in 1869. While perfecting the plans of the future home of Grace Church, Dr. Locke conceived and originated the plan of a Free Hospital in the neighborhood of the church, resulting in the incorporation of "St. Luke's Free Hospital," then the only hospital of the kind within the Diocese, and now recognized as the leading hospital in the city of Chicago.

A biography of Dr. Locke's life would be superfluous. It is written in the history of these two noble institutions and is familiar to the parish, the Diocese, and the city. The foundations of both rest upon the broad and Christian principles of Faith, Hope, and Charity, and these were the guiding, governing principles of Dr. Locke's entire life.

He remained Rector of Grace Church until Easter 1895, and during this entire period there was a continuing unbroken harmony between the Rector and his people. On account of physical impairment he was compelled to resign his Rectorship—it was a sad parting between Pastor and people. This pathetic scene is thus described in a late issue of one of our leading morning papers:

"The parting of the clergyman and his congregation was most touching. Under the trial Dr. Locke bore up more bravely than his parishioners, many of whom were in tears before the leave-taking had been accomplished. Pastor and people were so closely bound together through years of association and the commonality of interests, that neither strove to conceal the emotions that the hour called forth."

Dr. Locke did not, however, withdraw from the parish, but until the end came, the church retained his love and confidence, and his successors received his loyal support. During his retirement his entire parish looked to him as their Rector Emeritus, received his congratulations in time of prosperity, and his loving care and sympathy in their afflictions and sorrow. There was not at any moment during the entire period the slightest abatement of the love of the one for the other.

During the last two years his sufferings have been almost unbearable, and yet he bore all with Christian fortitude. In January last he sought a more congenial climate, hoping that a milder temperature would give relief. For a short time there was a marked and decided improvement, but on the twelfth day of February last, he passed peacefully from Earth to Paradise, with a smile upon his lips, for his longing was to be thus at rest.

At the bier of a recent leading Senator it was said:

"All would have to recognize the promptness, the intensity of thought and action which comes when a man's heart is engaged—the energy and success of a man who does what he loves to do, what he wants to do, when he ought to do, because he loves it, because he believes in it, because he lives, not for himself, but for those whom he so gladly serves;" and this it may be truthfully said is an epitome of the character of Dr. Locke. In him there was an intensity of thought and action, and he did what he loved to do with an unselfish energy.

He came to Grace Church a thoroughly trained scholar, not only in his sacred profession, but in the classics and general literature. As a preacher he was a leader in the Church, always earnest and eloquent, his sermons were carefully prepared, the subjects of discussion thoroughly mastered by thought and study, and were ever directed to the upbuilding of purity of character and Christian charity.

The world was made better by his coming, and as was said of the late Bishop Clark, "he was a true patriot, who watched with conscientious solicitude the course of civic affairs around him, and until the last his voice was uplifted on behalf of social purity and righteousness."

During the marvelous growth of our city, covering the period of his Rectorate, Dr. Locke was a conspicuous figure; he kept in touch with all public questions, and especially with all that directly pertained to the welfare and morality of our city. He was ever a welcome guest at public or private gathering. We again quote from the press:

"Before the blow fell Dr. Locke was sought for in the social world because of his ready wit and his scintillant good humor. Eloquent and

# The Living Church.

MARCH 5, 1904

r pointed his  
ner drove the arrow  
friend or foe. His  
and his wit was

or whom we are speaking,  
but to the memory of  
former Rector.

Locke our deepest sympathy in her bereavement and sorrow. She was his most efficient co-worker and co-helper. She was ever at his side and up-lifting his hands during his arduous labors and struggles, and was with him when he passed into rest in Paradise. We earnestly pray that her life may be spared to her friends these many years, and that she may pass with Christian resignation and hope. After all, these two, so deeply loved, are not so widely separated: "He has gone before and the way" and awaits her coming in.

Therefore, Be It Resolved, that this minute be spread upon the records of Grace Church, and an engrossed copy thereof forwarded by the Secretary to Mrs. Locke.

W. O. WATERS,  
Rector.  
EDWARD P. BAILEY,  
J. H. S. QUICK,  
*Wardens.*

JESSE SPALDING,  
ROBERT B. GREGORY,  
F. B. TUTTLE,  
CHAS. H. REQUA,  
R. FLOYD CLINCH,  
WM. P. WRIGHT,  
F. F. AINSWORTH,  
J. W. D. KELLEY,

*Festry.*

## WANTED.

### POSITIONS OFFERED.

A NEW YORK CITY RECTOR offers use of furnished rectory for about five months from coming May, to a priest who will take two daily services and be free on Sundays. Address A. M., LIVING CHURCH, Milwaukee.

### POSITIONS WANTED.

SUMMER SUPPLY DUTY, north of Virginia, by a priest. Address R. H. F., care THE LIVING CHURCH, Milwaukee.

A LADY having large experience in Institutional work, would like position as matron in children's summer home. References. Address, R., care Sister Rebecca, 67 South Elliott Pl., Brooklyn, N. Y.

## CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th St., New York.

## PARISH AND CHURCH.

FIVE SETS OF EUCHARISTIC VESTMENTS for sale: Silk, colored; also preaching stoles, several short surplices, etc. Have been used, but are in good condition. Address Rev. EDWARD W. MEANY, 2102 Oak St., Los Angeles, Calif.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

C HURCH EMBROIDERY upon the lines of the best English work. Materials furnished. Price list on application. Address Miss WELLS, 417 South Main Street, Geneva, N. Y.

## FOR SALE.

TWO-MANUAL PELOUBET ORGAN with pedals, ten stops, and false metal pipes; good condition. C. J. COBB, 1821 Belmont Ave., Chicago.

## MISCELLANEOUS.

WANTED By two ladies, at home, the care and careful training of two or three little girls, ages ranging from four to twelve years of age. Educational facilities of the best, either in private or public schools. For full particulars, please address THE MISSES K., 821 Elmer St., Vineland, New Jersey.

## ST. LOUIS WORLD'S FAIR.

The Sisterhood of The Good Shepherd, 1607-17 S. Compton Ave., St. Louis, occupying a commodious house in large grounds, hereby announce their intention of throwing open their home during the World's Fair Summer (from June 10th to September 15th) for the reception of such lady guests as may prefer the quiet and retirement of their surroundings to Hotel life. One or two sizable rooms could be at the disposal of a clergyman and his wife.

The Board will range from \$12.00 to \$25.00 per week.

A full breakfast and Supper will be served. For further information and admission, apply to the SISTER SUPERIOR, The Sisterhood of the Good Shepherd, 1607-17 S. Compton Ave., St. Louis, Mo.

## ACKNOWLEDGMENTS.

### CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, \$183.94; Mrs. Marie Mettke, Topeka, Kan., \$1.00; Mary E. Johnson, Hartford, Conn., \$1.00; Rev. E. A. Osborne, Charlotte, N. C., .20; Anonymous, \$2.00; Total, \$188.14.

## NOTICE.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,  
*General Secretary.*

Legal title (for use in making wills): *THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.*

## DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchant's Fund of Philadelphia, same. Police and firemen pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: Ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: Ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without regard to others' contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans,

without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) ALFRED J. P. McCLEURE,  
*Assistant Treasurer and Financial Agent.*

## BOOKS RECEIVED.

PAUL ELDER & CO. San Francisco.

*Mosaic Essays on Happiness, Success, Nature, and Friendship.* Bound in imperial Japan vellum, with uniform fly-leaves. Enclosed in parchment envelope. Price, net, 75 cts. *Consolatio.* A Memorial Ode. By Raymond Macdonald Alden. Price, 50 cts. net.

FREDERICK A. STOKES CO. New York.

*Denis Dent.* A Novel. By Ernest W. Hornung, author of *The Amateur Cracksman*, etc. With a Frontispiece by Harrison Fisher.

THE MACMILLAN CO. New York.

*The Fat of the Land.* The Story of an American Farm. By John Williams Streeter. *Merely Mary Ann.* By I. Zangwill, author of *Children of the Ghetto*, etc. Illustrated by scenes from the play. Price, 50 cts. *The Adventures of Elizabeth in Rügen.* By the author of *Elizabeth and Her German Garden*.

THOMAS WHITTAKER. New York.

*How Shall We Worship God?* A Non-Technical Introduction to the Study of Christian Worship. By Alford A. Butler, D.D., Warden of Seabury Divinity School, author of *How to Study the Life of Christ*. Price, 80 cents.

*Papers, Addresses, and Discussions at the Twenty-Second Church Congress of the Protestant Episcopal Church in the United States, Held at Pittsburgh, Nov. 3, 4, 5, and 6, 1903.*

RICHARD G. BADGER. Boston.

*In Passion's Dragnet.* A Novel. By Hattie Horner Louthan, author of *Thoughts Adrift*, etc. 12mo cloth, ornamental. Price, \$1.25.

LONGMANS, GREEN & CO. London and New York. *The Parish Clerk, and His Right to Read the Liturgical Epistle.* Alcuin Club Series. By Cuthbert Atchley, L.R.C.P., M.R.C.S. Price, 1s., 6d.

*The Destruction of the Greek Empire and the Story of the Capture of Constantinople by the Turks.* By Edwin Pears, LL.B.

*The Holy Communion.* By Darwell Stone, M.A., Pusey Librarian; formerly Principal of Dorchester Missionary College.

*Reminders of Old Truths.* By Hannah E. Pipe.

HOUGHTON, MIFFLIN & CO. Boston.

*The Conduct of Life.* By Ralph Waldo Emerson. Centenary Edition. Price, \$1.75. *Society and Solitude.* Twelve Chapters. By Ralph Waldo Emerson. Centenary Edition. Price, \$1.75.

*The Song of Roland.* Translated into English Prose by Isabel Butler. Riverside Literature Series.

## PAMPHLETS.

*Massachusetts Institute of Technology, Boston.* Thirty-ninth Annual Catalogue of the Officers and Students, with a Statement of the Courses of Instruction, 1903-1904. Boston: Geo. II. Ellis Co., Printers.

*Statement Submitted to the Committee of Interstate and Foreign Commerce of the House of Representatives in behalf of the Interstate Commerce Law Convention.* January 30, 1904.

*Sermon Preached before the Congregation of the Church of the Good Shepherd, Columbus, Ohio, by the Rector, the Rev. W. J. W. Bedford-Jones, on Sunday morning, the Second after the Epiphany, A. D. 1904.*

*Trinity Parish, Hoboken, N. J.* 1853-1903. Rev. James Clayton Mitchell, rector.

*The Eucharistic Sacrifice As a Daily Means of Intercessory Prayer.* Published by the Young Women's Guild of St. Matthew's Church, Quebec. 1904.

# The Church at Work

**ALABAMA.**

C. M. BECKWITH, D.D., Bishop.

**Diocesan Notes—Death of Richard H. Stickney.**

THE REV. J. J. D. HALL, rector of St. John's, Ensley, who has resigned his charge to accept the chaplaincy of the state prisons at Pratt City and Flat Top, recently tendered to him by the State Convict Department, has had the matter under consideration for the past month, but announced his decision to his congregation on the 14th inst. They had made every effort possible to persuade him to remain in Ensley. Christian people of all denominations had made urgent appeals to him, and a petition was sent to the Bishop of the Diocese with the name of every member of his parish signed to it, asking him to use his influence in persuading Mr. Hall to stay. He will begin his new work March 1st, retaining the nominal rectorship of his parish until his successor has been chosen.

Mr. Hall is a native of Geneva, Ala. Since his residence in Ensley he has labored unceasingly with the convicts at Pratt City and Flat Top prisons. Every Sunday afternoon he has conducted Sunday School and a service of prayer at the prison. He knows all the prisoners personally, and has a great influence over them. He was not an applicant for the place, and was appointed without any solicitation whatever on his part.

THE BISHOP of the Diocese had been asked by the Rev. Churchill Satterlee, late rector of Trinity Church, Columbia, S. C., to preach the initial sermon in a series of Lenten sermons, on the night of Ash Wednesday, and was on his way when the news reached him of the sudden death of Mr. Satterlee.

MRS. S. T. McMILLAN, and Miss Elizabeth Noble, both of Anniston, have accepted the Bishop's appointment as President and Secretary of the Alabama Branch of the Woman's Auxiliary, and will enter at once upon the discharge of their duties. They are both especially well qualified to undertake this work, and the Diocese is to be congratulated on having them at the head of this most important department of the Church's activity—so ably and devotedly and cheerfully prosecuted in the past by Mrs. S. F. Warren and Miss Williams, of Montgomery.

ST. PAUL'S CHURCH, Greensboro, loses its senior warden in the death of Richard H. Stickney, which recently occurred. Mr. Stickney was of a family of staunch Churchmen, and it succeeded in his post as senior warden by his brother, Mr. B. L. Stickney, while his son, Mr. Samuel Stickney, has been elected junior warden.

**ALBANY.**

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

**Mr. Nelson's Acceptance.**

THE FOLLOWING is a copy of the Letter of Acceptance received from the Rev. Richard H. Nelson, Bishop Coadjutor-elect:

"PHILADELPHIA, PA., Feb. 21, 1904.

"To The Rev. Walter W. Battershall, D.D.,

The Rev. Charles M. Nickerson, D.D.,

The Rev. J. Philip Pendleton, D.D.,

General Ford Kent,

Mr. Spencer Trask.

**"GENTLEMEN:**

"With faith in God's power to supply the need of those whom He calls to do His work, I accept the office of Bishop-Coadjutor in the Diocese of Albany.

"I do this in the earnest hope that I may be enabled to lighten the burdens of your eminent and beloved Bishop, and so to pro-

long the years of his great usefulness, which will also be to me years of rare privilege and much-needed guidance. In the Missionary work which has been assigned to me, and in whatsoever else I may be permitted to do, I hope that I shall learn in time to be a helpful fellow laborer with those who have given me such signal proof of their confidence.

"In this and in all things I am ready and desirous to be your servant for Jesus Christ's sake. Faithfully yours,

"RICHARD H. NELSON."

**ARKANSAS.**

WM. MONTGOMERY BROWN, D.D., Bishop.

**Death of Rev. Dr. James.**

NEWS has just reached us of the death in December of the Rev. Richard S. James, D.D., LL.D., a retired priest of the Diocese who came into the Church in his latter years after having been one of the foremost ministers in the Baptist denomination in Arkansas. He was a graduate of Columbian University, Washington, with the degree of B.A. in the class of 1847, and afterward took a post-graduate course at Brown University, graduating with the degree of M.A. in 1850. From Judson University, Arkansas, of which he had for some years been president, he received the degrees of D.D. in 1880 and LL.D. in 1881. It was in 1886 that he was ordained deacon by the late Bishop Pierce, and was advanced to the priesthood in the same year. After his ordination, he was successively in charge of Church work at Dardanelles, Mammoth Springs, and Eureka Springs, all in the Diocese of Arkansas. He was a man of literary taste and ability and the author of several volumes of devotional reading, fiction, essays, and poems.

**CENTRAL NEW YORK.**F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
CHAS. T. OLMFSTED, D.D., Bp. Coadj.**Death of Rev. S. W. Strowger.**

THE DEATH of the Rev. Samuel Wesley Strowger, a retired priest of the Diocese, occurred at his home in Webster, N. Y., on the morning of February 22nd. Mr. Strowger was ordained deacon in 1878 by Bishop Huntington, and was advanced to the priesthood in the year following. He was for some years rector of St. John's Church, Cape Vincent, and had spent his entire ministry within the Diocese of Central New York.

**CHICAGO.**WM. E. MCCLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.**B. S. A.—Parochial Missions—Church Consecrated at Downer's Grove.**

THERE was a meeting of the Burlington Route Local Assembly of the Brotherhood of St. Andrew at the Church of St. Michael and All Angels, Berwyn, on Tuesday evening, February 23d. Addresses were made by Mr. James L. Houghteling, the Founder and for a long time the President of the Brotherhood, and by Mr. J. H. Smale, the Secretary of the Chicago Local Assembly.

AN EFFORT is being made through the Board of Missions of Chicago to organize a Parochial Missions Society, which will be able to furnish capable preachers for conducting missions in the different parishes in the Diocese, where such service is desired.

THE CHURCH OF ST. ANDREW, Downer's Grove, was consecrated by Bishop Anderson on Sunday morning. The church has been

built several years and is a beautiful little stone edifice of gothic design with a seating capacity of about 150. The vested choir of the church sang the service, assisted by out-



ST. ANDREW'S CHURCH, DOWNER'S GROVE, ILL.

side aid. The Rev. H. E. Chase, rector of Grace Church, Hinsdale, is the priest in charge of the mission, and assisted the Bishop in the service of consecration and in the celebration of the Holy Eucharist.

St. Andrew's mission was opened June 19th, 1892. The corner-stone of the church was laid June 13th, 1897, and the church consecrated February 28th, 1904. The present priest-in-charge, the rector of Grace Church, Hinsdale, is a grandson of Philander Chase, the first Bishop of Ohio and of Illinois. His good work at St. Andrew's makes him greatly beloved by his congregation.

THE WILL of the late Thomas D. Lowther has been filed for probate in the court house in Chicago. After telling that his gifts already made to the Cathedral were in fulfillment of a promise to his old friend, Bishop Whitehouse, and were also out of his life-long love and devotion to the Free Church principle, he gives to St. Mary's Home \$10,000 in cash and two lots on the corner of California and Colorado Avenues, subject to an annuity of \$600 to be paid to his housekeeper; and to the Church Home for Aged Persons he gives the sum of \$10,000. Many other bequests were made, but they were not to Church institutions.

THE LENTEN noon-day services are conducted as usual in Washington Hall on Adams Street this year by the various city clergymen and are well attended.

**CONNECTICUT.**

C. B. BREWSTER, D.D., Bishop.

**Lenten Services—Death of Mrs. Liebert.**

AT CHRIST CHURCH, Pomfret (the Rev. Lucius M. Hardy, Archdeacon of New London, rector), the special preachers on the Lenten Friday afternoons include the Rev. E. Campion Acheson, of Holy Trinity, Middletown. Rev. Nelson Poe Carey, of Christ Church, Norwich, Rev. Arthur S. Lloyd, D.D., of New York City, Rev. Charles T. Whittemore, of All Saints', Dorchester, Mass., Rev. Ellis Bishop (or Rev. Thatcher R. Kimball), of St. Stephen's, Boston, and the Rev. Samuel Hart, D.D., D.C.L., of Middletown.

AT TRINITY CHURCH, Bristol (the Rev. Wm. H. Morrison, rector), special speakers on the Sunday evenings in Lent are the Rev. Jas. Goodwin, Rev. Dr. Samuel Hart, Col. J. L. Greene, President Connecticut Mutual Life Insurance Co., Rev. E. C. Acheson, Rev. Geo. T. Linsley, and the Rev. Carl Reiland.

MRS. JOHANNA LIEBERT, a well-known resident of East Hartford, has lately died at the age of 84. She was the widow of Gustave Liebert, Ph.D., a scholar and author of distinction, contemporary and the friend of Karl Goldeke, who died in Hamburg in 1862. Mrs. Liebert was a sister of the late Rev. Prof. Leopold Simonson, for many years an honored priest and educator in Hartford. She was a communicant of St. John's Church, East Hartford, of which the Rev. Prof. John J. McCook, D.D., is rector.

THE PARISHES of Norwich, with Grace Church, Yantic, unite in the special services on the Wednesday evenings during Lent, the successive speakers being the Rev. George W. Douglas, D.D., Rev. J. Edward Hand, Archdeacon Buck, Archdeacon Hardy, Rev. A. T. Randall, Rev. Melville K. Bailey, of Grace parish, New York, and Archdeacon Raftery.

AT THE CHURCH of the Holy Trinity, Middletown (the Rev. E. Campion Acheson, rector), the preachers on the Thursday evenings of Lent are the Rev. Frank Woods Baker, D.D., Rev. Fred. D. Buckley, Rev. Jacob Albert Biddle, Rev. Thomas H. Yardley, and the Rev. Louis N. Booth.

AT ST. MARY'S CHURCH, South Manchester (the Rev. Manning B. Bennett, rector), special preachers during Lent include the Rev. G. T. Linsley, Rev. Henry Macbeth, Rev. F. W. Harriman, D.D., the Ven. H. I. Bodley, and the Bishop of the Diocese.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

New Church for Appleton.

A NEW STONE CHURCH for Grace parish, Appleton, will shortly be erected on the site of the present edifice, at a cost of about \$30,000, of which amount a subscription of \$10,000 has been given by Mr. J. S. Van Nortwick. The parish is making excellent progress under the rectorship of the Rev. S. P. Delany.

#### GEORGIA.

C. K. NELSON, D.D., Bishop.

##### Mission at Augusta—Missionary Notes.

BEGINNING Sunday, February 28th, a mission will be held at the Church of the Good Shepherd, Augusta, by the Rev. Shirley C. Hughson, O.H.C., and the Rev. Frederick H. Sill, O.H.C. Five services will be held each day, including celebrations of the Holy Communion at 8 and 11 o'clock. A special service for children will be held daily.

FOR NEARLY five years the Rev. W. J. Page has been one of the faithful men doing missionary work in this Diocese. He has recently given up the missions at Washington, Greensboro, and Madison, the Rev. Frank A. Brown taking this work. Under Mr. Page's care a number of persons were confirmed at Washington, many improvements made in the interior of the church building, and the debt on the rectory paid. At Greensboro the church has been kept in good repair, the mission is free from debt, and a faithful band of people has been doing zealous work. At Madison Mr. Page found three communicants and a small congregation. When he left this work the old church had been improved outside and within, and a large congregation always welcomed him for every service. In 1902 Grace Church, Sandersville, was assigned to the care of Mr. Page. This mission has a nice brick building, a good organ, and every necessary accessory of worship. The mission is growing and good, well-instructed classes have been confirmed at every visitation of the Bishop. At Waynesboro, St. Michael's Church is a nice frame building, and a small, devout, and faithful congregation which is growing steadily, gives evidence

of the faithful work of the pastor. Pineora, Meldrum, and Sylvania have recently been placed under the care of Mr. Page, who has since been called to Charlotte, N. C., and to the Diocese of Missouri.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

##### Alleged Defalcation of a Church Treasurer—Burial of Henry Austin Clapp—Diocesan Notes.

CHURCH circles were given a surprise this week by the alleged defalcation of Mr. Wallace H. Ham, former treasurer of St. Paul's Church, Boston, and custodian of the funds belonging to St. Luke's Home for Convalescents, Roxbury. Bishop Lawrence showed his shrewd business insight by investigating some time ago, the condition of the securities held by this person for the Home, and has saved nearly half of the permanent fund. Otherwise the entire fund of \$98,000 would have been lost. St. Paul's Church has not lost \$50,000, as at first reported by the press, but as far as can be ascertained by a rough estimate, the amount may be \$1,800. The alleged defaulter has returned \$50,000, the value of his personal property.

On January 24, Bishop Lawrence sent forth through the Diocese a circular letter, already printed in *THE LIVING CHURCH*, calling attention to the need of careful examination and administration of all funds under the charge of respective parochial treasurers. This letter, it is supposed, brought a climax in the suspicions of the present case.

THE FUNERAL of Henry Austin Clapp, the well-known dramatic critic and Shakespearean scholar, took place from the Church of the Advent, February 25. The Rev. William H. Van Allen officiated assisted by the Rev. Messrs. F. B. Allen, H. A. Metcalf, T. A. Reeves, and L. S. Schermer. The interment was in the old North cemetery, Dorchester. Mr. Clapp was a member of the corporation of the Church of the Advent. The *Transcript* said of him: "Mr. Clapp was a Christian, not merely as is understood in the 'courtesy' use of the term, but a humble, reticent, yet a firm and constant believer in what have been called for nineteen centuries the articles of the Christian Faith—Apostolic Succession, the dogmas, and the sacraments as received and taught in that branch of the Catholic Church called the Protestant Episcopal Church in the United States of America."

BISHOP JAGGAR will have charge of St. Paul's Church during March.

THE DEPARTURE of the Rev. James Sheerin of Cambridge to a growing work in the Diocese of Western Massachusetts is much regretted. He was very popular in his work at St. James', North Cambridge, as an assistant to the Rev. Dr. Abbott.

THE REV. CHARLES T. WHITMORE, rector of All Saints', Dorchester, has been in the Homeopathic Hospital, Boston, undergoing an operation. He has not yet fully recovered, though the physicians give much encouragement over his condition. He has been rector of this church for seventeen years.

THE BOSTON clergy, on February 29, discussed the topic "The Church and the Negro," at the Hotel Otis.

THE REV. MORTON STONE of Taunton is exchanging every Tuesday evening, during Lent, with the Rev. Marion Law of Pawtucket, R. I.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

##### Illness of Rev. Edward Collins.

THE REV. EDWARD COLLINS of Detroit was taken seriously ill recently at Cass City, to which point he had gone for the purpose of conducting a funeral. He was threatened with appendicitis, and his wife was summoned, but at last reports he was better and it was believed that an operation would be unnecessary.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

##### Arrangements for Missionary Conference.

THE SECOND CONFERENCE of the Seventh Missionary District is appointed for Los Angeles on April 13, 1904. Preparations are being pushed vigorously and most enthusiastically, and the present indications are for a large attendance, nearly all the mainland Bishops having signified their intention of being present, and the Bishops of the Islands will very likely be represented. The Presiding Bishop and the Bishop of Colorado, being now directly interested through the vacancy of the see of Salt Lake, have signified their intention of coming.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

##### Church Club Lectures.

THE DATES and speakers for special lectures under the auspices of the Church Club of New Orleans are: February 24th, the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama—The System of Christian Education Provided for in the Book of Common Prayer. March 2nd, the Rev. P. G. Sears of Meridian, Miss.—The Final Authority for the Individual in the Spiritual Life. March 9th, the Rev. William S. Bishop of Sewanee, Tenn.—The Cross and the Resurrection, considered as a Revelation of Moral and Spiritual Development. March 23d, the Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi—The Church's Duty in the Work of Education.

## The Living Church.

### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.  
New Rector at St. Stephen's.

THE NEWLY chosen rector of St. Stephen's, Milwaukee, the Rev. A. A. Ewing, entered upon his duties on the First Sunday in Lent. Mr. Ewing was formerly a Congregationalist, and coming into the Church, was ordained deacon in 1900 and priest in the year following by the Bishop of Michigan City, in whose Diocese he has remained until the present time.

### MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.  
St. Louis Notes.

CHURCHMEN in St. Louis will be favored during Lent in the opportunity each Friday afternoon, with the exception of Good Friday, to hear the Presiding Bishop speak in the Cathedral chapel on the Chicago-Lambeth Quadrilateral. Owing to the impossibility of securing a location further down town, the noon-day services will be held in the same place this year under the auspices of the Brotherhood of St. Andrew.

DURING the illness of the Rev. E. Duckworth of St. James', St. Louis, his assistant, Mr. Lloyd, has supplied there, as also at St. Peter's, during the absence of the rector, with acceptability in both. He came from the Congregationalists, where he left a flourishing charge about a year ago, and he gives promise of usefulness in the Church.

Another graduate of the Congregational seminary in Chicago, the Rev. Wm. Cochran, whose ordination to the priesthood has just been reported, has built up a mission under the auspices of the Cathedral in North St. Louis, himself erecting a portable chapel. He has also conducted during the past year a mission in the slums in what is known as Kerry Patch.

THE REV. PROF. DU BOSE of Sewanee, who has been officiating for some weeks in Ferguson, has returned home. An Archdeacon is much needed to man the vacant rural parishes and missions in this Diocese. Mr. J. J. Harper, a student at Sewanee, is spending his vacation in helping in the work of the Cathedral.

### MONTANA.

J. R. BREWER, D.D., Miss. Bp.  
Endowment Fund Desired.

AT THE LAST Convocation of the Missionary District, a committee was appointed to make the attempt to raise a sufficient sum for the endowment of a future Diocese, in order to ensure the admission of Montana as such Diocese at the next General Convention to be held in Boston in the fall of the present year. The endowment fund at that time amounted to \$24,000, which, with the \$20,000 to be paid into such fund from bequests in the hands of the Board of Missions for the purpose of aiding Missionary Districts to become Dioceses, would make the amount in sight \$44,000. The committee judge that the fund must be increased to at least \$60,000 and if possible to \$75,000 before the application for admission as a Diocese is made, and they are now publishing an appeal to Churchmen to contribute toward that fund. The next Convocation will be held in Anaconda, beginning June 19th, and its action in regard to organization as a Diocese will depend very largely upon the success of this attempt.

### NEWARK.

EDWIN S. LINES, D.D., Bishop.

#### Lenten Services.

NOON-DAY services during Lent are held in Newark under the auspices of the Local Assembly, B. S. A., in the basement of a down-town building, the addresses being delivered by the city and other nearby clergy in succession, beginning with the Bishop on Ash Wednesday.

SPECIAL Lenten preachers at Christ Church, Bloomfield (Rev. E. A. White, rector), for Wednesday night services include, successively, the Rev. Dr. William M. Hughes, rector of the Church of the Redeemer, Morristown; Rev. Appleton Grannis, senior curate of St. Michael's Church, New York; Rev. James M. Van Ingen, of St. Stephen's Church, Millburn; Rev. Louis S. Osborne, of Trinity Church, Newark; Rev. Philemon F. Sturgis, of St. Peter's Church, Morristown; Rev. Dr. Gilbert H. Sterling, of the Church of the Holy Nativity, South Bethlehem, Pa. On Easter day the church will celebrate its tenth anniversary in the present edifice, when Bishop Lines will preach the sermon and administer the rite of Confirmation.

### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Cheesequake — Accident to Dr. Fenton — Palmyra — Elizabeth — Trenton.

IN A RECENT missionary address at Spotswood, the Bishop told an interesting story of the establishment of the new mission church of the Saviour at Cheesequake. One of the clergy of the Diocese in the course of a long walk through the country got in conversation with a farmer whom he met on the road. In the talk he discovered that the man was baptized and confirmed, but deprived of Church services because there was no church or chapel within miles of his house. Cheesequake is but a little hamlet on a cross country road, but it was the central point of a farming community, and the rector urged upon the Bishop the advisability of beginning work there. As a consequence a service was begun in the school house, and before long such interest was shown that a chapel was built, and regular services have been maintained by the rector of St. Peter's, Spots-

wood, the Rev. Francis H. Smith. He braved the most bitterly cold weather on Sunday this winter to take care of the national flock he has volunteered to look after.

THE REV. J. F. FENTON, Ph.D., rector of St. Luke's Church, Metuchen, while driving on parish calls in a recent severe storm, lost his way in the dark and drove upon the railroad tracks at South Plainfield. His carriage was overturned in his attempt to extricate himself from the difficult position, and both Mrs. Fenton and himself were severely bruised and shaken up.

THE REV. HENRY W. ARMSTRONG, of St. Clair, Pa., who has accepted a call to Christ Church, Palmyra, entered upon his new duties on Ash Wednesday. Palmyra is the parish where the Bishop refused to receive as rector the Rev. G. F. Kettell, because he had married a divorced woman. Mr. Armstrong was formerly assistant to the Rev. C. C. Edmunds, of Grace Church, Newark, and he enters upon his work with the full confidence of the Bishop and with a hearty support from the vestry and parish.

DURING Quinquagesima, St. Andrew's chapel of St. John's parish, Elizabeth (the Rev. Otis A. Glazebrook, D.D., rector), observed by special services the thirteenth anniversary of its founding. The Rev. Brockholst Morgan, D.D., is now in charge of the work of the chapel, being ably assisted by members of the Brotherhood of St. Andrew.

AN EXCELLENT missionary feature is the establishment of an Inter-Parochial Mission Study Class, started by the older members of the Junior Auxiliary of the different churches of the city. The first meeting was held just before Lent in St. John's chapel, under the charge of Miss Elizabeth Thomas, when the afternoon was devoted to a study of the early missions to the Indians in colonial days. This united educational work will un-

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## The Living Church.

tion will bring to my mind any fact that would prove General Washington to have been a believer in Christian revelation, further than as may be hoped from his constant attendance on Christian worship, in connection with the natural reserve of his character."

A PATRIOTIC service was held on Washington's Birthday in the temporary chapel at Valley Forge. The sermon was preached by the Rev. Thompson P. Ege, rector of St. Paul's Church, Upper Providence, and was an able presentation of the religious life of Washington.

AMONG the memorials to be placed in the new church which is being erected on the grounds of what is called the Episcopal Hospital of Philadelphia, to take the place of the Hospital Mission, will be a great gothic tablet containing the following inscription:

TO THE GLORY OF GOD  
AND  
IN THANKFUL MEMORY OF  
JAMES STOKES BIDDLE  
A MAN OF LOYAL HEART ALWAYS AND  
EVERWHERE VALIANT FOR TRUTH  
ALSO  
WITNESS OF THE FAITHFUL SERVICE  
 RENDERED TO GOD AND MAN  
 BY HIS SISTERS  
 BELOVED IN THE LORD  
 THIS CHURCH  
 THE ANSWER TO MANY PRAYERS  
 STANDS ON THE SCENE OF MANY LABORS  
 MCMIII

Captain James Stokes Biddle died on July 26, 1900, at the age of 82. He was for many years connected with All Saints' Church, Torresdale, and was also a member of the Standing Committee of the Diocese almost continuously from 1876 to 1900.

ST. ANDREW'S CHURCH, Yardley (the Rev. Joseph Wood, priest-in-charge), has recently installed a new organ costing over \$200. This parish is quite ancient, having been admitted in 1835, but has never been self-supporting. It has received a bequest of \$1,000, the interest of which is to be applied to increasing the minister's salary.

AN EXCEPTIONAL course of sermons on "The Seven Deadly Sins" is being delivered by the Rev. Sigourney W. Fay, of the Diocese of Fond du Lac, at the Church of the Annunciation, on Wednesday evenings.

THE REV. FATHER HUNTINGTON, O.H.C., has been kept busy making many addresses, etc., during his stay in Philadelphia as the special preacher for a fortnight at the noon-day Lenten services.

AT A MEETING of the Northeast Convocation, held on Tuesday, February 23, it was decided to establish a mission at the corner of Broad and Diamond Streets, for colored people. The committee in charge of the mission are the Rev. N. V. P. Lewis, rector of the Church of the Incarnation; the Rev. J. Poyntz Tyler, rector of the Church of the Advent; and Mr. John E. Baird of the Church of the Nativity.

THE REV. EDGAR COPE of St. Simeon's Church, Philadelphia, in which parish are over 1,000 communicants, is seriously ill and a complete rest has been ordered. The Rev. H. Cresson McHenry of the City Mission, is also reported as being ill.

BEGINNING on Saturday, March 12, there will be a week of mission preaching at the Chapel of St. Michael and All Angels, West Philadelphia (the Rev. William Filler Lutz, rector). The conductor will be the Rev. Fr. Mayo, O.H.C. This is the chapel attached to the Home for Young Colored Cripples.

THE ANNUAL Quiet Day for women was held in the Church of the Ascension, Philadelphia (the Rev. G. Woolsey Hodge, rector), on Thursday, February 25. There were two celebrations of the Holy Communion and

the addresses were made by the Rev. John Charles Roper, D.D., of the General Theological Seminary. On the following day the usual conference of Church women was held in Holy Trinity parish house, which is becoming the meeting place for those interested in good works. The topics discussed were: "The Girls' Friendly Society: Its Influence as a Church Organization," "Wisdom in Charity," and "Our Responsibility for the Training of the Christian Child." These days were bitterly cold and somewhat affected the attendance.

THE REV. FR. HUNTINGTON, who is the guest of Mr. Ewing Miller, while in Philadelphia, completed a very earnest and well-attended series of noonday preaching on "The Sinfulness of Sin," at old St. Paul's.

THE 4TH SPECIAL service under the auspices of the Missionary Society of the Philadelphia Divinity School was held at the Church of the Advocate (Rev. H. M. Medary), on the evening of the First Sunday in Lent. The speakers were the rector and the Rev. R. H. Nelson, Bishop Coadjutor-elect of Albany. The Rev. H. M. Medary explained the function of the Church Students' Missionary Association, and emphasized its high ideal, by virtue of which it merited our moral and material support. The Rev. R. H. Nelson urged us to be loyal to the mission cause, both for what they have done, and for what they have not done. The missions, he said, are a real part of us, a solidarity of man. Do not compel missionaries to come to you, but go to them, not in person but in purse. The 5th special service under the auspices of the Missionary Society of the School, will be held at Trinity Church, Southwark (Rev. Walter Lowrie). The rector and Mr. George Wharton Pepper will deliver addresses.

At the chapel service on the afternoon of the 25th inst., the Rev. Robert S. Paddock, rector of the Church of the Holy Apostles, New York, addressed the students on city mission work.

### A DR'S. FOOD

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"It worked down from stomach to intestines, locating at the umbilicus in enteritis until six years ago the agony every few days was something terrible. I have walked the floor for hours, unable to eat or digest if I should eat.

"Medicine would not relieve me at all. Four years ago I began the use of Grape-Nuts, and since the first dish I have never had an attack of the old trouble. I take four tablespoonfuls once a day with my supper, which is composed only of whole wheat bread and the Grape-Nuts.

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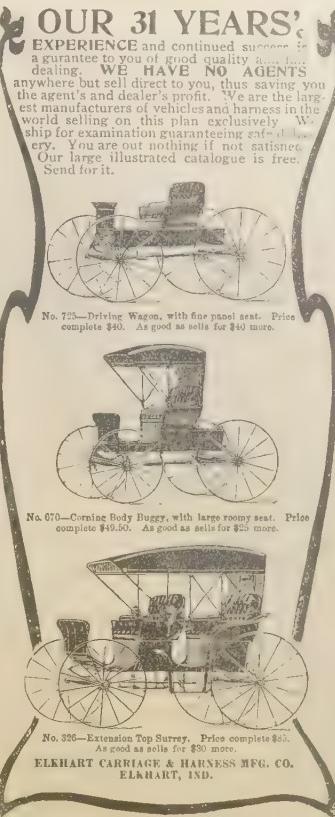
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## PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.  
Grand Opera in Holy Week—Death of Rev. J. Cooper—Daughters of the King.

A view of the fact that the performance of Grand Opera in Pittsburgh has been announced for Holy Week, the following letter to be read in the churches, has been issued by Bishop Whitehead and other clergymen of the city and suburbs:

FEBRUARY 25th, 1904.

To the Members of our Church in Pittsburgh and Vicinity, Beloved Brethren:

"The Forty Days of Lent are a sacred time for us who observe the venerable seasons of the Christian Year, hallowed by long tradition and the Church's ordering.

"Especially do we revere the week of our Saviour's Passion. To us, therefore, the performance of Grand Opera during Holy Week is much more than a distraction in the midst of solemn devotions. It is a temptation from the worldly side of life, to prove us whether we are truly in earnest in our observance of religious duties; whether there is reality in our fellowship with our Lord in His sufferings; whether we are willing to practice self-denial for His sake; whether we seek first the Kingdom of God and His righteousness. It is a test of our constancy.

"We command this matter to your earnest and honest consideration. Do you not owe a duty to your conscience, to your fellow Christians, to your Church, to the Saviour whom you profess to love and serve? Ought you to appear in scenes of gaiety and amusement under the very shadow of His cross? Is that a good preparation for your Easter Communion? Are not your influence and example to be used always for the furtherance of good?

"What a valuable opportunity is now afforded to bear witness to the sincerity of your discipleship.

"Your fellow servants in the Faith of the Gospel,

"CORTLANDT WHITEHEAD,

"Bishop of Pittsburgh,

"LEWIS F. COLE.

"Archdeacon of the Diocese,

"ALFRED W. ARUNDEL,

"Rector Trinity Church, Pittsburgh,

"EDWARD H. WARD,

"Rector St. Peter's Church, Pittsburgh,

"JAMES H. MCILVAINE.

"Rector Calvary Church, Pittsburgh,

"ROBERT W. GRANGE,

"Rector Ascension Church, Pittsburgh,

"LAURENS MCCLURE,

"Rector St. Thomas' Church, Oakmont,

"ERNEST M. PADDOCK,

"Rector Emmanuel Church, Allegheny,

"GEORGE W. LAMB,

"Vicar St. Mary Memorial, Pittsburgh,

"DAVID L. FERRIS,

"Assistant Calvary Church, Pittsburgh,

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"Assistant St. Peter's Church, Pittsburgh,

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"JOHN F. KIRK,

"Incarnation, Wilkinsburg,

"T. J. DANNER,

"Rector St. John's Church, Wilkinsburg,

"DANIEL DUROE,

"Rector St. Luke's Church, Wilkinsburg,

"COLEMAN E. BYRAM,

"Rector St. James' Memorial, Wilkinsburg."

ON FEBRUARY 3d, at his home in Harrisburg, the Rev. Jeremiah Cooper, a priest of this Diocese, entered into rest. Mr. Cooper had been a missionary in the Diocese for many years, having served at Driftwood, Union City, Waterford, and other points, but for several years, on account of ill health, has not been able to take any duty. He was buried on February 5th from St. Paul's Church, Harrisburg, the Rev. L. F. Baker and other clergymen of the Diocese of Central Pennsylvania officiating as pallbearers.

THE ANNUAL meeting of the Pittsburgh Local Assembly of the Daughters of the King took place on Thursday, February 25th, at Emmanuel Church, Allegheny. A business meeting was held in the afternoon, and reports were read from various chapters. Among those represented were Calvary and St. Peter's, Pittsburgh; Christ Church, Emmanuel, and All Saints', Allegheny; Epiphany, Bellevue; Atonement, Carnegie; St. Stephen's, McKeesport; and Trinity, New Castle. The officers elected for the ensuing year were: President, Mrs. W. W. McCandless. Bellevue; Recording Secretary, Mrs. Hogg, Calvary, Pittsburgh; Corresponding Secretary, Miss Mildred Oliver, Allegheny; Treasurer, Miss Taylor, Allegheny. At Evening Prayer Bishop Whitehead received into membership in the chapter of Emmanuel Church, seven members, and admitted thirteen members to the Junior branch of the Order belonging to the same parish. Addresses were made by the Bishop, on "The Use of the Means of Grace," and by the Rev. Dr. Byram on "Holding Fast to Ideals." There was a good attendance at both afternoon and evening sessions. Almost \$125 has been contributed by some of the Chapters for the support of missionary work in what is now an almost unoccupied corner of the Diocese.

## RHODE ISLAND.

WM. N. MC VICKAR, D.D., Bishop.

Providence Notes—Church History for Sunday Schools.

A LECTURE on Japan was given by Bishop McVickar before the Men's Club of St. James' parish, Providence, on the evening of February 25th.

THE NEW FONT for St. Stephen's Church, Providence, has arrived from Italy, and will probably be in position by Easter day. It is a gift of Mrs. R. H. I. Goddard, a communicant of the parish and wife of the junior warden. The font is an exceptionally handsome work of art, made in Rome, of Italian marble treated in a manner that gives it a beautiful tint of antiquity. It is modelled after a font in the Church of St. Mary Orvieto in one of the Italian cities, several minor changes only being made, especially in the medallion work.

THE DIOCESAN committee on Christian Education, feeling the desirability of more study of this important element in Christian learning in our Sunday Schools, has arranged a series of nine lectures on The History of the Church, designed for Sunday School teachers and others interested, to be given in Grace Church, Providence. The first lecture was given on the evening of February 25th by the Rev. W. P. Ladd of Cambridge, Mass., upon the topic of "The Post-Apostolic Age." The topics of the other lectures cover the different periods of the early and mediæval Church, the Reformation, the Church in England, and the Church in America. Five lectures will be given during Lent and

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costly and beautiful pictures adorning the walls, all the gift of Mrs. Perkins. The building will be the home of the different societies and clubs. To commemorate the erection of the building, The Advent Memorial Club was organized on the evening of February 24th. This club will be open to men of all creeds. The building contains a gymnasium, library, etc.

THE REV. CHARLES E. WOODCOCK of Detroit held a Quiet Hour for the Woman's Auxiliary, in Christ Church, Cincinnati, on February 25th. The attendance was quite large, and the addresses very helpful and uplifting.

#### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Fire at East St. Louis—Decatur.

ON ASH WEDNESDAY morning, while the Rev. John Chanler White, rector of St. Paul's Church, East St. Louis, was at church for the early celebration, the house in which he lived took fire from a defective furnace and burned down. Fortunately his family were away, and no one was injured, but the house and all it contained were destroyed. A large and valuable library and many important documents belonging to the Diocese, of which Mr. White is secretary and historiographer, and all his household furniture and personal effects, are gone. He had a very small insurance. It is for him a very heavy blow. Mr. White's energetic labors among those afflicted and distressed by the floods of last spring were chronicled at the time, and his health was seriously affected by his unselfish work. It is to be hoped that appreciative Churchmen will show their appreciation of his heroism in tangible form.

THE REV. AUBREY F. TODRIG of All Angels' mission, Decatur, is supplying Lenten services at St. John's in the same city. The Sunday morning sermons have for their subject the career of Judas Iscariot, while Wednesday afternoon instructions are on "Prayer," and those of Friday afternoons on "Temptation."

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Sewanee Infirmary—Fairmount School—Memphis.

THE HODGSON MEMORIAL INFIRARY, connected with the University of the South, at Sewanee, has recently closed, practically, its first year with a corps of nurses and is proving a great blessing, not only to the University and those connected with it, but to others as well. The Infirmary is located near the mountain brow in the heart of a beautiful forest, within walking distance of the University buildings, yet its environment giving perfect quiet. The buildings are constructed of the beautiful mountain sandstone for which Sewanee is famous and are covered with English ivy.

In connection with the infirmary there is a training school for nurses, of which Dr. Cain, Dean of the Medical Department of the University, is the Superintendent,

FAIRMOUNT SCHOOL for Girls, at Monteagle, Tennessee, expects to arrange a holiday of two weeks during the autumn, October 3d to 15th, in order that all members of the school may have the privilege and educational advantage of visiting, under escort, the Louisiana Purchase Exposition at St. Louis. The school is now having the usual long winter vacation and reopens March 17th.

THE BROTHERHOOD OF ST. ANDREW of Grace Church, Memphis, have arranged for noonday Lenten services down town, and several of the Memphis clergy have been called upon to assist in the services.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.

Prayer for Peace.

THE FOLLOWING prayer is set forth by the Bishop for use in the public services of the Church (and suggested also for private use), in reference to the actual war in Asia and to the condition of unrest in Eastern Europe:

"O Lord our God, whose judgments are in all the world, we beseech Thee to restrain the evil passions of men, and to overrule the strife of nations to the advancement of Thy kingdom of righteousness, truth, and peace; through Jesus Christ Thy Son. Amen."

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Churchman's League Lectures.

THE FIRST lecture of the Churchman's League series was delivered by the Rev. Arthur S. Lloyd, D.D., on Tuesday evening, February 23d, and was heard by a congregation that filled the Church of the Epiphany.

#### WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Memorial Window at St. Paul's.

A MEMORIAL WINDOW has been placed in St. Paul's Church, Kansas City, in memory of Miss Nellie Luscombe, who was killed in a street car accident on November 4th. The window was unveiled and dedicated by the rector, the Rev. John F. von Herrlich, on Sunday, February 14th.

#### CANADA.

News of the Dioceses.

Diocese of Huron.

A VERY interesting ceremony took place in St. Paul's Cathedral, London, February 18th, when the Dean, Archdeacons, and Canons recently appointed by Bishop Baldwin were installed. There were four Archdeacons and two Canons to take part. A third Canon, the Rev. Wm. Craig, rector of Christ Church, Petrolia, who was also to have been installed, was prevented owing to illness. The Chapter of the Cathedral now consists of the Dean, four Archdeacons, and eight Canons.

At the commencement of the ceremony, the Bishop having announced the transfer-

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ence of his official seat and that of the Cathedral Chapter from the Cathedral of Holy Trinity to the Church of St. Paul's, the deed of transference was read by the representative of the Chancellor of the Diocese. The presentation to the deanery was then read and the Bishop conducted the new Dean to his stall. The appointment of the new Archdeacons and Canons being read, the Dean conducted them to their places. The sermon was preached by the Rev. Canon Cody, D.D., rector of St. Paul's Church, Toronto.

#### *Diocese of Toronto.*

PROVOST MACKLEM of Trinity College received a letter, February 20th, from Mr. J. P. Whitney, M.P.P., enclosing a check for \$5,000, being a donation to Trinity College from Mr. and Mrs. E. O. Whitney of Ottawa.

#### *Diocese of Montreal.*

THE 18TH ANNUAL meeting of the Diocesan Branch of the W. A. opened February 23d by a celebration of Holy Communion, in Christ Church Cathedral. Archbishop Bond preached. The business session opened in the Synod Hall in the afternoon, the Archbishop in the chair. Two life memberships were presented, one for the General Board and one for the diocesan. A large number of delegates were present.

#### *Diocese of Keewatin.*

A NEW CHURCH is to be built in the spring at Fort Frances, to cost about \$1,600. Plans are ready and more than two-thirds of the money subscribed.

#### *Diocese of Athabasca.*

BISHOP YOUNG reports the total amount received from Canada for his Diocese for 1903 to be \$2,777, of which \$770 was voted by the General Missionary Board.

#### *Diocese of Rupert's Land.*

AT THE REQUEST of Archbishop Machray, the diocesan Board of the W. A. is at present engaged, as one of its objects, in raising the sum of £250, to meet a similar sum for the Clergy Endowment Fund, promised by the S. P. C. K.

#### WEST INDIES.

##### *Death of the Bishop of Nassau.*

THE DEATH of Dr. Churton, Bishop of Nassau, was recently noted in these columns. Fuller reports from one of the clergy of the Diocese are as follows:

"He was drowned at Ragged Island while attempting to go aboard his yacht. It was blowing a northeast gale at the time, and at 9 P. M. he had the temerity to go out in a small open boat, two miles in a rough and wild sea, with only two men. When within sight of the yacht, a tremendous sea overturned their boat and the Bishop was washed away completely. His body was never found, though a long search was made. Sharks!"

"We shall have a difficulty to replace him. He was a fearless Catholic and a most saintly man. The whole Diocese is thrown into confusion, as we have now to go through all the bother of an election. The result has to go to Jamaica, then all round the West Indies as far as Central America for confirmation or rejection."

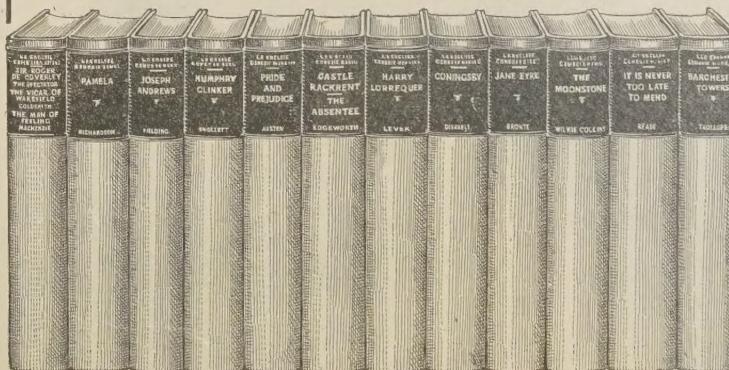
## The Magazines

DR. WILLIAM ELLIOT GRIFFIS, who was called to Japan in 1870 to organize the Government schools, was later Professor of Physics in the University of Tokyo, and is an authority on Japanese history and politics, contributes to *The Youth's Companion* of March 3d, "Japan Since 1854." Doctor Griffis describes Japan's progress in fifty years in a way to give the reader a clear

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so sympathetic a study of the best type of English country gentleman of a century and a half ago as in the pages of "Sir Roger de Coverley"? Who that has not read "It is Never Too Late to Mend" can appreciate the important part which this thrilling and dramatic story played in the social regeneration of England 50 years ago? Who would not read again "Joseph Andrews," in which Fielding portrays 18th-century society as he found it? or "Humphrey Clinker," considered by Thackeray the most laughable story ever written? Except "Coningsby," where will you find so marvelous a picture of the English aristocracy? What modern novel will compare with "Harry Lorrequer" for rollicking humor, or with "The Moonstone" for ingenuity of plot?

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#### *The Man of Feeling.*

By Henry Mackenzie.

#### *Pamela.*

By Samuel Richardson.

#### *Joseph Andrews.*

By Henry Fielding.

#### *Humphrey Clinker.*

By Tobias Smollett.

#### *Pride and Prejudice.*

By Jane Austen.

#### *Castle Rackrent and The Absentee.*

By Maria Edgeworth.

#### *Harry Lorrequer.*

By Charles Lever.

#### *Coningsby.*

By Benjamin Disraeli.

#### *Jane Eyre.*

By Charlotte Brontë.

#### *The Moonstone.*

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#### *It is Never Too Late to Mend.*

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### THE FORM OF ISSUE

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grasp of the nation's ideals. The important part in Japan's development, ascribed by Dr. Griffis to Mutsuhito, the reigning Mikado, is a noteworthy feature of the article.

THE MARCH *Atlantic* contains several powerful articles on practical questions of the day. It opens with a paper on Abuses of Public Advertising by Charles Mulford Robinson, an officer of the Architectural League and of the Park and Outdoor Association and a recognized authority upon outdoor questions and improvements. William Z. Ripley follows with Race Factors in Labor Unions, a searching discussion of the characteristics of various nationalities, as shown by their behavior and attitude towards trade unions. Doctor Henry A. Stimson's The Small Business as a School of Manhood treats the gradual elimination of small firms and independent employers by great trusts and corporations, which involves the loss to the nation of a class of independent, self-supporting business men, to the country's great injury.

Robert Herrick's realistic novel of Chicago life, *The Common Lot*, progresses with increased dramatic intensity; and, very curiously, the author begins to seem to have anticipated in his study some of the dénouements of the recent tragedy which has put all Chicago in mourning. His forthcoming chapters will be awaited with more than curiosity.

IN THE February number of *Everybody's Magazine* there is a character study of the Czar of Russia, by Arnold White, the well-known English publicist, who is one of the few men outside the Empire familiar with the conditions actually prevailing in Russian court circles. In the same number is a novel article on "J. Pierpont Morgan's Word as an Asset," which explains the genesis and development of the great power wielded by the eminent financier, and frankly discusses the degree to which recent events have impaired his prestige. The writer is E. J. Edwards (Holland), dean of the New York correspondents, who enjoys a more intimate acquaintance with the big men of Wall Street than any of his contemporaries. A third instance of the union of timeliness and authority is found in O. K. Davis' article about Taft and the Filipinos. Mr. Davis represented *The Sun* in both Philippine campaigns, and knows just what great things the new Secretary of War was able to effect with the little brown men who are the latest Americans.

These three articles are as entertaining as they are valuable, and, reinforced by nine first-class stories and a number of interesting contributions on other subjects, make up an extraordinary budget of reading matter for ten cents.

IN *Blackwood's Edinburgh Magazine* for February, two stories are contained—"John Chilcote, M.P." and "Sally." Both are out of the beaten track, the former a case of mixed identity, the latter a pathetic account of the difficulty of a Malay in adjusting himself to English society. "Three Gambits" describes three typical instances of frontier warfare. "The Siege of Arrah: an Incident of the Indian Mutiny," illustrates the combination of stupidity and strength that has characterized British advance in India. "A Statesman-Adventurer of the Pacific" describes the career of Shirley Waldemar Baker in the Tongas. "Russia and Japan: The Naval Outlook" fills out the series of articles, more abundant than usual, dealing with fighting. This month's "Scolopaxiana" deals with hunting dogs. "One Night's Experiences in Thibet" describes a disgusting method of disposing of the dead. "Old Galway Life: Random Recollections" lifts the veil from the combination of humor and barbarity that prevailed in the remoter parts of Ireland

not long ago. Other articles are "The Birds of Hawaii," "Musings Without Method," "A Fiscal Solution: for Commonplace Minds," "Foreign Trade Fallacies." It is a fat and varied number.

THE *Sewanee Review* (Longmans, Green & Co.) for January: (1) "The Aims and Methods of Literary Study"; (2) "The Poe-Chivers Tradition Reexamined"—i.e., the tradition that Poe plagiarized from Chivers; (3) "Lucretius"; (4) "A Study of Prometheus Unbound"; (5) "A Frenchman's Impressions of Maryland and Virginia in 1791," interesting and of historical value; (6) "The Black Belt," which explains the congregating of Negroes in certain localities; (7) "The College Literary Society," a plea for its revival and for active interest in it by the Faculty; (8) "The Eastern Question, Old and New," with prophetic outlook; (9) "Reviews" of books on Russia and recent fiction; (10) "Notes," or briefer reviews. The literary quality of this magazine is high.

AN ENGLISH Church magazine has been embarked, bearing the name *The Reader and Layworker*, and intended to assist those lay people who are actively engaged in lay work. From the first number received we should judge that it would quite likely fulfil its purpose admirably. American Church work differs so largely from that in England, that one would be obliged generally to adapt rather than to follow suggestions made. Much of practical value will, no doubt, be given, however, that will be helpful in this country. The American agents are Messrs. Longmans, Green & Co., 91 Fifth Avenue, New York.

WE HAVE SEEN many typographical mistakes; we have eaten the dust of humiliation over our own typographical misfortunes; but we have never, so far as we can recollect, seen one equal to that in the London *Spectator*, which describes Cardinal Gibbons as "the saintly negro from Baltimore."—*Central Christian Advocate*.

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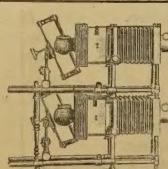
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